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Art. I. *On Protestant Nonconformity.* By Josiah Conder. 2 Vols.
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THE Nonconformist controversy would be reduced within very narrow limits, were but the respective parties capable of coming to an agreement upon one preliminary point, the sufficiency of the New Testament as the sole umpire in the disputation. If this were once fully recognised, and the plain grammatical import of the phraseology employed by the inspired writers allowed to decide the points at issue, it would be impossible that a wide difference of opinion could long continue to subsist among the real members of the Indivisible Church of Christ. The exclusive authority of the Christian Revelation is professedly admitted on both sides: the disinclination implicitly to refer the decision to this only competent arbiter, springs from no indifference to the sanction of the Scriptures, as is evident from the avidity with which any expression or remote allusion that might seem to favour certain notions of ecclesiastical polity, is appropriated by those controvertists in whom this disinclination most strongly betrays itself. The advocate of Diocesan Episcopacy will not of course be found to concede that the New Testament contains any expressions hostile to its claims; but he is not in general unwilling to allow that it is insufficient to put the question to rest. In addition, therefore, he summons to his aid the arguments drawn from expediency, the equivocal plea of usefulness, considerations in regard to the best mode of employing talents. He entangles us in intricate discussions respecting the constitution of the Jewish Church, and the civil institutions of the Jews; the difference between the existing circumstances of the Christian profession, and those of the primitive Churches; and the varieties of religious sen-

timent and practice which obtain among Dissenters themselves. When he has thus widened the field of argument, and raised a cloud of learned dust, he triumphantly adduces the impossibility of ever arriving at a satisfactory conclusion, as a proof of the unprofitable nature of the controversy.

Now, though we have no objection to meet these, and all similar arguments, in every shape which they may assume, (and indeed they have all been met already repeatedly, and shewn to be either sophistical, or equally available in our cause as in that of our opponents,) we must contend that to assert or to imply the insufficiency of the New Testament to decide the controversy, is, on the part of our opponents, a *petitio principii*. To concede it would be to compromise the grand principle of Protestantism, the most important position in the whole contest. Can any plausible reasons *a priori* be assigned, why the Divine rule of our faith should not be found to comprise principles adequate to the determination of every branch of Christian practice? Are we left in utter uncertainty as to the requisite description of character by which those are distinguishable who ought to compose a Christian society? Have we no specific laws laid down for its government, or are we to conclude that every form of government is equally the object of approbation to the Divine Head of the Church? Such a supposition would seem almost to libel the wisdom of the Author of Revelation, or to impugn the perfection of the Scripture Testimony.

While we are satisfied that in this point of view the advantage of the argument is decidedly on the side of the Nonconformists, we have no hesitation in admitting that the controversy has often, on both sides, been managed in a style of which we cannot but disapprove. Seldom has a Dissenter written on the subject but in defence. The debate has therefore too generally turned on points of inferior moment, and has been mixed up with much of a personal or local nature, which could secure only an ephemeral existence, and a limited influence to the discussion.

* The present Work is an attempt to redeem the subject of which it treats, from the disadvantages of fugitive controversy. Hitherto, the principles of Nonconformity have never been fairly and explicitly exhibited, as a coherent system of religious and political truth; owing, in part, to a circumstance which must be allowed to reflect some credit upon the Dissenters. All, or nearly all, the publications upon the subject have been, on their side, of a defensive nature, originating in some unprovoked polemical aggression. This was the case in the controversy between Archbishop Whitgift and Cartwright; it was the case with the "Melius Inquirendum," the "Mischief of Imposition," by Vincent Alsop, and the other replies to Bishop Stillingfleet, by Richard Baxter, John Howe, and Dr. Owen, with Pierce's learned

"Vindication," in reply to Dr. Nichols, and De Laune's "Plea;" with Boyce's Reply to the Bishop of Derry; and lastly, with Towngood's "Letters to White." In all of these, consequently, the reader's attention is disproportionately occupied with the business of personal vindication and rejoinder, with discussions foreign from the main question, often degenerating into mere logomachy, and with references to matters of temporary interest, which, although rendered necessary by the immediate occasion of the several publications, add but little to their permanent utility. In controversial works of this description, if any thing like an abstract proposition is employed as an argument, it too often assumes the shape of an indefinite dogma, which stands itself in need of being demonstrated, rather than that of an admitted principle, or established conclusion, which might serve as the medium of proof. In some of the writers alluded to, the reasons of Dissent are made to consist of a series of objections, which a scheme of wider comprehension would annihilate; in others, the doctrine of political right occupies too prominent or too exclusive a place among the grounds of Nonconformity.'

We were in want of a work written on those broad and enlightened views, which will carry their own conviction along with them; which will "grow with the growth, and strengthen with the strength," of Christian knowledge and liberal thinking; a work that should develop the principles that will finally subvert every secular establishment of Christianity on earth, and which are adequate to the regulation of the social conduct of Christians under any external predicament; a work defending no party, as such, on the one hand, and attacking no party, exclusively, on the other, but written as if a Church of England had never existed, or an Act of Uniformity had never passed. Such a work, we hesitate not to affirm, is the "Protestant Nonconformity" of the present Writer. It supplies, in a highly satisfactory manner, the grand *desideratum*. It combines, in an eminent degree, as we are convinced even the adversaries of the cause will acknowledge, the *fortiter in re* with the *sua-viter in modo*. The polemic must possess no ordinary portion of effrontery, who should deny that the Author has, in any instance, to use a homely phrase, blinked the question; and tender must be the feelings of that Christian who will be offended by the spirit or the language of the work.

This publication we consider as not more masterly than it is seasonable. Many Dissenters are either utterly ignorant of the principles on which Dissent is founded, or in danger of undervaluing their importance. And when, too, attempts are daily making to exhibit the Dissenters as ignorant, factious demagogues, who wish to subvert the Ecclesiastical Establishment of their country, only that they may occupy the places of its present incumbents, it is highly desirable to shew that there are Dissenters who know both how to write and how to argue;

and that they neither desire to be, nor with their principles are capable of being, incorporated with the State. The individual who, possessing the ability to write on this subject as our Author has written, has the courage to publish sentiments to which, though they have the stamp of truth and the weight of reason, so much obloquy and reproach attach, deserves the warmest encomium and support. But there are certain circumstances which impose a restriction upon us in this respect, and we consult the Author's feelings rather than our own, in waiving all further commendation, and proceeding to lay before our readers an impartial view of his performance.

The Work is divided into four books, which are again subdivided into chapters and sections, in some one or other of which is taken up every point of importance in this extended and increasingly interesting controversy. As men stand in a variety of *juxta*-positions to a common subject of investigation, it is not to be wondered at that the same object should strike individuals very differently, and should lead to a consequent variety in the mode of treating it. Far from regretting this, we consider it as highly favourable to the interests of truth. New paths are opened, which all lead to the same ultimate point; and truth, divested of its adventitious appendages, is finally placed in that simple and luminous point of view, which enables every inquirer to perceive its beauty, and to admire its perfection.

The First Book is entirely occupied in a preliminary dissertation, on the ‘Necessity of ascertaining fundamental Principles common to both Sides in this Controversy—Definition of Religion, as opposed to Irreligion—Moral Design of Christian Institutions—Jewish and Christian Economies contrasted—Nature of Christian Profession—True Nature and Unity of the Catholic Church—Origin and essential Character of Idolatry—Positive Opposition in the Jewish Ritual to Idolatrous Rites—Spirituality of the Christian Economy—Idolatrous Corruptions of Christianity—Essential Unity of the Church of Christ, the Basis of Union.’

No doubt can be entertained of the importance of all these topics, or of the necessity of having correct views of them; and to the correctness of all the Author's statements and reasonings we very cordially subscribe. To some readers this part of the work may be very useful, but we suspect that many will be rather displeased at being so long kept from the main design. The unavoidable extent of the work, on account of the number and diversity of the subjects it behooved to embrace, rendered it desirable that nothing should be attached to it which is not absolutely necessary. It is obvious, however, to every man who exercises even a small portion of intellect

on the existing state of Christianity in this country, that much of what is called a religious profession, is utterly undeserving of the name, and ought not to be countenanced, even as a profession, by the disciples of Christ. To maintain it, scarcely a fragment of Christian sentiment, or feeling, or practice, is required; and yet, thousands of baptized infidels glory in this as Christianity, and deceive themselves by it to their eternal ruin. This is one, and it is the most pernicious, of the effects of secularizing the kingdom of Christ. To expose all pretensions to religion, which do not originate in a change of heart, and the mistaken and cruel charity which induces men to support a system of delusion and hypocrisy,—to shew that much of the present corruption of sentiment and practice which so extensively prevails, is the remains of that mystery of iniquity, which a thousand years were required to perfect, and which therefore it would be foolish to expect that a century or two should demolish,—are important services; justly considered, perhaps, by the Author, as requiring to be performed previously to entering with advantage on the subject of the forms and ordinances of the Gospel. Without judging those who must give an account to a higher tribunal than that of man, we cannot conceal our conviction, that many of the differences which prevail among Christians, are to be traced either to a mistake relative to some important general principle, or to the influence of hopes or fears of a worldly nature. Remove what are viewed as the advantages of state patronage, worldly respectability and emolument, from one profession, and repeal the civil disabilities attached to Nonconformity from another, and we are mistaken if a wonderful transfer of weight would not speedily take place in the scales of theological debate. Place Christianity, as it was at the beginning, entirely on its own naked merits, as a revelation of mercy to sinners, and add nothing to its Divine authority to enforce its claims, and we for our part should entertain neither doubts nor fears as to the result. Something in every party might suffer; but the Church of Christ, so far from being endangered, would come forth the purer and the more glorious from the trial. There is something very striking, and much to the present point, in the account given by the five dissenting brethren of the Westminster Assembly, of the circumstances which partly led to their change of sentiments on the subject of establishments and church government. These highly respectable men, the fathers of the great body of Evangelical Dissenters in this kingdom, fled, it is well known, from the persecutions raised by Archbishop Laud, and took refuge in Holland, then the land of religious liberty. Driven from their country, residing among strangers, and detached from connexion with any church, they were, according to their own account,

' cast upon a further necessity of enquiring into and viewing
 ' the *light part*, the positive part of church worship and go-
 ' vernment; and to that end, to search out what were the
 ' first apostolic directions, pattern, and examples of those pri-
 ' mitive Churches recorded in the New Testament as that sa-
 ' cred pillar of fire to guide us. And in this enquiry we looked
 ' upon the word of Christ as impartially and unprejudicedly as men
 ' made of flesh and blood are like to do in any juncture of time
 ' that may fall out. The places we went to, the condition we
 ' were in, the company we went forth with, affording no temp-
 ' tation to bias us any way, but leading us by that light God's
 ' spirit should by the word vouchsafe to our consciences. And
 ' we had of all men, the greatest reason to be true to our con-
 ' sciences in what we should embrace, seeing it was for our con-
 ' sciences we were deprived at once of whatever was dear to us.
 ' We had no new commonwealths to rear, to frame church go-
 ' vernment into, whereof any one might here stand in the other's
 ' light to cause the least variation by us from the primitive pattern.
 ' We had no state ends or political interests to comply with. No
 ' kingdoms in our eye to subdue to our mould (which yet will exist
 ' with the peace of any form of civil government on earth), no
 ' preferment or worldly respects to shape our opinions for. We
 ' had nothing else to do, but simply and singly to consider how
 ' to worship God acceptably, and so most according to his word.*

At the hazard of exercising the patience of our readers with our own preliminary remarks, we have risked the above quotation, because we think it admirably illustrates the state of mind necessary to an impartial examination of the subject of the present work. In connexion with this extract, we wish to draw the attention of our readers to the Author's statement of the respects in which true Christians cannot differ. These the Author considers as the basis of Christian union, and these positions constitute in fact the grand preliminaries to the subsequent part of the work.

' 1. As to the real existence of the religious principle, how different soever the degree of its prevalence. Faith is that principle of spiritual life, which constitutes an individual a member of the true Church of Christ.

' 2. As to the origin of this principle in the heart : for what diversities soever of operation may be apparent, it is "the same God who worketh all in all." The existence of religious faith can be ascribed only to one efficient cause, the Divine agency on the heart ; and the results of that Divine operation must be of a uniform character.

' 3. As to those essential doctrines, a belief in which forms the basis of the exercise of the religious principle, as well as the appropriate evidence of its reality. "Other foundation can no man lay

* *Apologetical Narrative.* pp. 3—4.

than that which is laid, which is Jesus Christ." On this chief corner stone "God's building" must rest. "For every spirit that confesseth that Jesus Christ is come in the flesh is of God: and whosoever confesseth that Jesus Christ is the Son of God, God dwelleth in him, and he in God." This is the foundation of faith, and the exercise of Christian charity can have no different standard. The terms of Christian communion ought, so far as possible, to be determined by the terms of salvation.

"It is manifest that a diversity of belief among the members of the Church of Christ, with respect to the fundamental truths of Christianity, would be altogether destructive of the very notion of its unity. "One faith, one Lord, one baptism,"—there is no other sense in which that Church is one. If we believe, however, that religious faith is the production of the Spirit of God, we must conclude that the operations of the Holy Spirit are uniformly in accordance with His dictates; nor is it credible that the communication of the Divine influence, necessary to constitute a man a true believer, ever stops short of producing the intelligent reception of the essential doctrines of Revelation, so long as that promise made to the Church is on record; "He shall guide you into all truth." pp. 56—58.

Having settled these preliminaries, the Author advances, in his Second Book, to the subject of Church Government, which includes four chapters, 'On Laws in general—On the Law of Admission—On the Constitution of Christian Churches—and, On Discipline.' We doubt whether this is the very best arrangement that might have been adopted. The first chapter, 'On Laws in general,' might have been thrown into the preliminary disquisition. It would then have been a natural method to proceed to examine the quality of the material of which Christian societies ought to be composed, the voluntary nature of their association, the officers by whom their affairs are managed, the ordinances they are required to observe, and the discipline to which they are subject. The first question to be determined in all discussions respecting Church fellowship, ought certainly to be, What is the character of the Church? Is it a body made up of those who give scriptural and visible evidence to one another and to the world, that they have been the subjects of that spiritual influence which removes the ignorance and enmity of every natural mind to the things of God? who have experienced what the Apostle Paul calls 'the washing of regeneration and the renewing of the Holy Ghost,' and who shew that 'they have passed from death unto life by their love to each other?' Or is it a motley mass of visible believers and visible unbelievers?—of those who have the spirit of Christ, and those who have the spirit of this world?—of such as are living to God and in the exercise of Christian love, and of such as are living entirely to themselves, and in malice and hatred towards those around them? All debates respecting forms, constitutions, and ordinances, are utterly use-

less, till there is an agreement on these points. That only Christians can have fellowship with God and with one another, that only such as *appear to be* Christians ought to have this fellowship, and that this was a fixed principle in all the apostolic churches, are things that appear to us so self-evident, as well as so clear from the uniform language of the New Testament, that we despair of agreeing on any other part of the Non-conforming controversy with the man who abuses them. If we agree here, we are then prepared to go into the discussion of that form of church polity which is most likely to secure the purity, prosperity, and edification of Christian fellowship.

Though the Author pursues a method rather different from that which would appear to us the most natural, he arrives at the same conclusions. He establishes all those facts and principles which lie at the foundation of right views and conduct in this matter. Having, in his second chapter, noticed the primary import of the term church, ‘an assembly of the professed disciples of ‘Christ,’ and glanced at the origin and voluntary nature of Christian associations, he assigns four reasons to shew that at the beginning they must have been ‘constitutionally independent, although morally united and spiritually one church :’ ‘that the initiation into the church was the voluntary act of ‘the candidate ;’ ‘that his reception was the voluntary act of ‘the church ;’ ‘that his exclusion was no infringement of his ‘social rights ;’ ‘and that his qualifications corresponded with ‘the design of the association.’ All these positions are stated with great clearness, and defended with great force of argument. The last is so important, that we deem it worthy of all the recommendation and circulation that our pages can afford it.

‘The purpose for which Christian churches were instituted, is purely spiritual, and cannot be fulfilled except so far as there prevails in the characters of their respective members, a moral correspondence with the design and object of their formation. To the evidences of this correspondence, the principle of selection must exclusively relate : in other words, to those dispositions and characteristics by which men, whose social claims are equal, are, as religious beings, essentially distinguishable. The necessity of certain moral pre-requisites to initiation, is recognised even in those ecclesiastical incorporations in which the principles of selection and voluntary association are abandoned. Faith and repentance are exacted from the infant at the font, previous to his ceremonial initiation into the national Church ; and although these conditions are strangely supposed to be discharged by proxy, and the qualifications exist only in the hypothesis of future performance, still, it is manifest that the original notion of a Christian Church, as a congregation of believers, is to be traced in the corrupt institutes of a secular establishment. It may perhaps be contended, that faith and repentance are indeed the moral conditions of becoming a member of the true and spiritual Church of Christ ; but that simply the profession

of belief is requisite to entitle the candidate to be received into a Christian Society, as part of the visible church upon earth. In what light then are we to contemplate admission into the visible church,—as a civil, or as a religious transaction? If it be only a political society into which the profession of faith constitutes a term of introduction, the condition may well enough be performed by a legal fiction; and the profession of a proxy may, if the civil authorities be pleased so to determine it, be valid; only, it may reasonably be inquired, what faith and repentance should have to do with an individual's qualifications for admission into a political community, or why any qualifications should be required that may so easily be dispensed with, by means of a legal fiction. But if, on the contrary, the view we have taken of what constitutes a Christian Church, be correct, if it be a voluntary association of believers for purposes purely spiritual, admission cannot be considered as either a civil or a ceremonial transaction; and the terms of communion, therefore, must respect the religious character. The profession of religious belief is, in truth, as much a moral action, as faith itself; it must be so, considered as a duty, and it consequently lies wholly out of the province of compulsion. A profession that is not spontaneous and voluntary, is justly liable to suspicion; but should it obviously originate in impure motives, so far from its being the discharge of a religious duty, or its forming a personal qualification for admission into a Christian society, it would be absolutely fatal to the pretensions of the individual, by bringing in question his moral character. How fearful, then, must be the amount of guilt entailed by the irreligious attempt to force indiscriminately upon all descriptions of persons, the profession of what there is every reason, in the majority of cases, to believe they do not actually possess. Yet, if a man's civil rights and privileges are suspended on his outward profession of religious belief, what is this but to hold out the strongest inducements to either a thoughtless or a deliberate hypocrisy? This is indeed doing evil that good may come; but evil in the hands of man can bring forth only evil. To require all men to make a profession of Christian belief, and to enforce that requisition by penal sanctions or secular inducements, is to take away all that is distinguishing in that profession as an expression of character; to confound together those two grand moral classes into which mankind are divided, as believers and unbelievers; and to destroy the only basis upon which religious communion, as a practical reality, can be established.

‘It is of the more importance to place in a clear point of view, the primitive character of Christian assemblies as voluntary societies, because upon this point hinges the whole controversy respecting ecclesiastical polity. The terms of communion in Christian Churches, their constitutional form, and the nature of discipline, would be with far less difficulty adjusted, were these first principles of religious union admitted as furnishing a key to the inquiry.’ pp. 91—94.

After some important remarks on the nature of Christian fellowship, corresponding with those we have offered above, we have a long and interesting discussion on the nature of Religious Tests, and on the Creeds of the churches in the first cen-

turies. All such devices of human wisdom are shewn to have uniformly been, and still to be, ineffectual substitutes for that identity of spiritual sentiment and character which constituted the glory of the primitive churches, for the absence of which nothing can compensate, and which, wheresoever found to exist, will render human symbols and forms superfluous and undesired.

' Unity of sentiment in matters of religion, can be obtained by no other means than such as lay the foundation for congeniality of character. It is in vain to attempt to produce it by legislative enactments; it must originate in the development of principles uniform in their operation, as well as in their origin. The Christian character is not an ideal formation: it is the genuine result of the faithful promulgation of the Gospel; and it cannot prevail without giving birth to a unity of spirit which will constitute the strongest bond of peace. Church polity attains its perfection, when it is wholly unconnected with every thing except religion, and altogether unsupported by irreligious motives. Coercion, by suspending the exercise of free-agency, and corrupt influence, by vitiating the motives of action, are equally destructive of the very principle of religion, of every thing which constitutes religious actions acceptable to God or beneficial to man.'

The Third Chapter of this Book, is a very long and a very important one. It presents a correct and admirable view of the agency by the instrumentality of which the Gospel was made so successful at the beginning, treats of the influence of miracles and the operation of miraculous evidence, and then gives a sketch of the early manifestation of that corruption by which Christianity was ultimately made subservient to worldly policy. The Author shews that it was never designed to introduce new political relations; that church government has no other object than the edification of the body, and that no political power is involved in the authority of the rulers of the church. He next proceeds to examine the nature of that spiritual authority with which the Christian ministry is invested. On this subject the following passage is particularly deserving the attention of all our Nonconformist readers.

' It is, however, a capital error to represent the Christian minister as invested with no species of authority, but that which he derives from the choice of the people over which he is appointed to preside; as if his being a minister of Christ depended upon their will, and they could make or unmake him such by suffrage. Persons have been driven into this extreme of opinion, by the arrogant pretensions of ecclesiastics to political jurisdiction; forgetting that although a church is a voluntary society, it is not founded upon the will of man, but upon religious obligations, which constitute the relation between the minister and his people, the basis of mutual duties of the most sacred nature. Surely, the denying to the Christian pastor all political authority, does not tend in the slightest degree to weaken the founda-

tion of his moral claims; these are as real, as unalienable, as much demand our respect, as any rights which arise from the relations of civil society. It must be confessed, that much evil has been connected with a depreciation of the moral authority of the Christian minister. The people who have been led to regard their pastor as, in respect to his authority, the creature of their choice, are not very likely to have an adequate sense of the importance of the sacred relation which subsists between a minister and his charge, so as to be duly influenced by this consideration in their election of a minister, or to be habitually regardful of the obligations under which that election places them. The Christian teacher who has no higher idea of the ministerial office than as originating in human appointment, who imagines that he needs no other credentials of being constituted a minister of Christ than the will of men, is in great danger of under-rating the responsibility, as well as the just authority, which adheres to the sacred character he has assumed. He is indeed unsuspectingly symbolizing with the advocates of opinions from which his own may seem to be the most remote: he is guilty of not less absurdity in supposing that he could receive his appointment to be a minister of Christ, from the hands of the people, than if he ascribed a similar efficacy to the imposition of episcopal hands. The pastoral office must, it is true, be *conveyed by* human appointment, and that appointment, according to the principles advocated in these pages, must rest with the members of the Church considered as a voluntary society; but as the exercise of the ministerial function is not bounded by the pastoral relation, so it is not in any way dependent upon it; and the spiritual authority which, distinct from the superadded claims of the pastorate, is vested in every faithful minister of the Gospel by virtue of the appointment of Christ, cannot be in any wise conveyed as a circumstance of office, by either popular or sacerdotal ordination. The laying of undue stress upon either mode, may be equally prejudicial, as tending to withdraw the attention from the true source of ministerial authority.' pp. 158—161.

In support of this important view of the Christian Ministry, our Author examines its original institution in the appointment of the Apostles, illustrates the nature of their office, shews that as Apostles they would have no successors, but that the carrying on of their work in the conversion of the world, and the edification of believers, is still committed to faithful men. The whole of the reasoning in this part of his work, is highly interesting. If Conformists have frequently unduly magnified their office, and employed much offensive and absurd language both respecting themselves and others, Dissenters have not unfrequently erred in the other extreme, and both in word and conduct have discovered a want of due respect for the ordinance of God. Moral and spiritual qualifications for the work of the ministry, are the gifts of God; the right to exercise them in a given society, depends indeed on the suffrage of its members, but the authority which it is called to respect, is not a human creation, any more than the suc-

cess which attends its administration, is in the power of man to confer.

The Author then proceeds to consider more particularly the offices of bishop or pastor, and deacon; the only offices which the body of Evangelical Dissenters recognise as of Divine appointment, the former being appointed for the care of spiritual things, the latter for that of temporal, which are the only matters that belong to a Christian society. On the spiritual office he remarks, ‘that the term elder, and the office of bishop, are ascribed in the New Testament to the same individual, is a point clear beyond all dispute.’ That they do not describe two offices we readily admit, and that all bishops were elders appears equally clear; but we do not think that all elders were bishops. Nor indeed does the Author, for he afterwards acknowledges that the two words are not of identical import. ‘There is reason to doubt,’ he remarks, ‘whether *presbyter* is ever used in the sacred writings as, strictly speaking, “a term of office in reference to the Christian ministry.”’ p. 190. We are satisfied it is not. But we do not think with the Author, that it is used frequently to denote elder or senior in respect of age, or for the head of a family. We apprehend that it is generally employed to denote standing or age *in respect of the Christian profession*. When the Apostles first preached in a city or village, and certain persons believed their testimony, they laid their hands on these first converts, and conferred on them miraculous gifts. Frequently, soon after this had taken place, the Apostles were obliged to flee to another quarter, and to leave the society thus formed, in a state of infancy, under the temporary care of the few individuals, male and female, who first received the truth, and who were miraculously fitted for teaching and defending it. These, we apprehend, were the *Elders* so frequently spoken of in the book of the Acts, and the *first fruits* referred to elsewhere. In opposition to which were the *novices*, Νεοφύτοι; persons lately planted in the Christian Church, whose information was not matured, and whose fidelity had not been tried, and who were therefore unfitted for holding any office in the church. On a second visit to the churches thus gathered and left, the Apostles, or the Evangelists sent by them, proceeded to elect proper persons for the stated service of the church. These appear to have been chosen from among the Elders or first converts. As moral qualifications did not always accompany miraculous endowments, many who received them might be found destitute of the qualifications for the offices of spiritual and temporal oversight specified in the Epistles to Timothy and Titus, and therefore churches and Evangelists are directed not to consider supernatural attainments sufficient in themselves to qualify for sacred offices.

This view of the import of the term, and of the way in which persons were appointed to be chosen to the ministry, we conceive

to be at once natural, that is to say, what was to be expected from the way in which the Gospel was propagated and societies were raised at the beginning, and to be supported by the language of the New Testament and of some of the earliest Christian writers. The first account we have of the appointment of regular officers, is in Acts xiv. 21, 23, a passage which fully accords with the above representation. The expression, "They had ordained to them "elders in every church," is elliptical, and supposes the reader to understand what they had ordained those elders to be. The persons ordained were elders before; they were now ordained to be, bishops or deacons to the disciples in every church. The passage in the original is, *χειροτονησάντες δὲ αὐτοῖς πρεσβύτερους καὶ επίλυταν*. Let this be compared with the only other passage in the New Testament in which the word *χειροτονεῖ* occurs, 2 Cor. viii. 19. "Having been ordained by the churches *to be our fellow-traveller.*" This is the complete expression. The reason that the purpose is mentioned for which the brother was ordained, is, that being a particular purpose, it could not have otherwise been known; whereas, the general purposes for which the Apostles ordained elders, were so well known, that it was unnecessary to mention them. The same elliptical mode of expression occurs in Tit. i. 5. The learned reader may consult the following passages in the original, in which the structure for which we contend is exemplified. Luke xiii. 14. Acts vii. 10. 27. Heb. vii. 28. Rom. v. 9. 2 Pet. i. 8.

The account which is given by Clemens Romanus of the ordinations of the Apostles, completely corresponds with these statements. "The Apostles having preached the Gospel through 'countries and cities, *καθισταντο τὰς απαρχὰς αὐτῶν, δοκιμασαντες τῷ πνεύματι, οἷς Ἐπισκόπους καὶ Διακόνους τὴν μελλοντὰ πιστῶντες,* appointed 'their first fruits (having tried them by the Spirit) to be bishops 'and deacons of those who should believe.' 1st Epistle to the Corinthians. Sect. 42.

We can only throw out hints, our limits not admitting of a full illustration of our sentiments on this curious and much controverted subject; but we would recommend the Author, in the view of another edition of his work, and any of our readers who wish to follow up our ideas, to consult Benson's "Essay on the Settlement of "the primitive Church;" "Lord Barrington's *Miscellanea Sacra,*" and Ewing "On the Constitution, Government, &c. of "the Church of Christ."

We apprehend our Author places more confidence in the position that the first churches were formed on the mode of the Jewish Synagogue, than is warranted by the evidence. We must confess that after all that has been said by Grotius, Vitringa, and Lightfoot, on the constitution, worship, and officers of the synagogue, that we are still in darkness and doubt about many things. Their statements and reasonings are frequently fanciful and hypothetical

or built on the assertions of Rabbinical writers, a set of men for whose judgement and honesty we have a very limited respect. The synagogue we conceive must have resembled the complex character of the Jewish Church, being partly a spiritual, and partly a temporal institute, resembling perhaps the Jewish churches of this country, in which birth and locality rather than spiritual qualifications and voluntary choice, constitute the grounds of association. Its officers must have been invested with a mixed authority, and the forms of their administration must have been in many respects different from those of a purely spiritual and voluntary society. We see nothing in the synagogue like the endearing relation of pastor and flock; nothing corresponding to our ideas of that instruction which the spiritual guide of a Christian church is called to deliver; and nothing of that solemn responsibility which devolves on him who holds the office of Overseer. Indeed, we are strongly inclined to doubt whether the Apostles, in forming the societies collected by their labours, were at all influenced by the forms of government in any country. The Patriarchism of India, the Democracy of Greece, and the Despotism of Rome, were probably never thought of by them when teaching the disciples to observe all things which their Master commanded. They inculcated principles and enjoined practices which were to be neither of local nor of temporary obligation, but which were to live in their writings, and wherever their Gospel came to be held in remembrance. The few arrangements necessary to preserve order and promote edification, were equally suitable in every place, and left little room for that supposed variety of practice which is alleged in the following passage.

To this question it may be replied, in the first place, with the learned Bishop to whom we are under so great obligations, that there is reason to believe, that the Apostle's did not themselves observe a fixed uniform rule in settling the government of the primitive churches, but adapted their course of proceeding to the circumstances of the persons with whom they had to deal. The same reason that induced them, under certain circumstances, to adopt the form of the synagogue government, led them to prefer, under different circumstances, a form of government better suited to the national customs of their converts. Where the churches were small, the number of rulers would be proportionably few, the episcopacy being, there can be no doubt, in some instances confided to an individual pastor; in others, vested in a consistory of elders answering to that of the synagogue. Of the existence of "a college of elders," as it is termed, acting in concert with the presiding pastor, or arch-presbyter, there are undoubted traces in the annals of the early ages. Ignatius terms the presbyters, "the Sanhedrin of the Church." Other Fathers allude to them under the title of *clergy*. Jerome speaks of them as the Senate or Common Council by whom the church was governed. Eutychius remarks, that there were twelve presbyters who constituted the government of the

Church at Alexandria. Dismissing, however, the doubtful testimony of the Fathers, there is nothing in the New Testament, to lead us to suppose that either the Pastoral, or the Presbyterian form of government was exclusively adhered to. On the contrary, St. Paul's Epistle to the Corinthians, would seem to warrant the conclusion, that in that church at least, there existed no order for the public service, and consequently no ordained elders or archi-synagogue. It is observable, that no officers of the church are specified in the opening salutation of either of the Epistles to this church; and that the Apostle, after reprobating their party spirit and their disorderly meetings, recommends them towards the close of the first Epistle, to "submit themselves" to the house of Stephanus, who had "addicted themselves to the ministry of the saints," intending, probably, to convey by this recommendation, the wish that they should elect Stephanus and his companions as the governors of the church. The existence of prophets and teachers in particular churches, as at Antioch, and the distinct offices connected with miraculous gifts, necessarily produced some variations in the mode of government, although the general form might still be Presbyterian. In some cases, the Apostles and the Evangelists may be supposed to have exercised in person an episcopal presidency, which was probably devolved at their decease, or removal, on the senior Presbyter, as their successor. This, it may be said, is building upon conjecture; but the burden of proof rests with those who maintain the opposite opinion, that the Apostles did adhere to one settled plan, and that that prescribed form of government has Divine right in its favour; for if, in any one instance, there was a deviation from uniformity in the proceedings of the Apostles themselves, or, if the churches were allowedly left to frame their own regulations, independent of Apostolic directions, the positive duty and perpetual obligation of a stern adherence to certain forms, are disproved; and the departure from the original model ceases to excite that surprise which it occasioned when contemplated as a direct infringement of Apostolic law. To those who are accustomed to attach superlative importance to the constitutional form of Christian churches, it may appear a notion bordering upon heterodoxy, that the New Testament, our only rule in matters of faith and practice, does not furnish specific directions in what is deemed by them so essential a particular. Let it, however, be remarked that while the *form* of government is left thus indefinite and uncertain, the *principles* of ecclesiastical government are laid down in the Apostolic writings with the utmost clearness; principles invariable, common to every modification of outward circumstance, and which are all that the Divine wisdom has seen fit to render binding. Had these been adhered to, departures from the primitive model, which were in fact unavoidable, would have been attended by no evil results,' pp. 213, 17.

We are not sure that we fully understand the Author's intention in this passage. If he intends to convey the idea merely that in some churches there were several pastors, and in others only one pastor, and in some no pastor at all for a time, we are of the same opinion. But we do not see that this implies any difference in the

form of Government. If he means much more than this, we apprehend he will be found inconsistent with himself, and that he is employing language of which a use may be made very hostile to his own principles. We do not wonder at Stillingfleet and Mosheim, and Whitgift and Burnet, whom he quotes, maintaining that neither Christ himself nor his Apostles commanded any thing concerning the external form of the Church. But surely the Author uses this language in a very different sense from that in which it is employed by those writers. We do not see the necessity of contending for the *jus divinum* of every circumstance of church polity; but we believe the grand outline of the form which is contended for throughout his work, to be Divine; that this form was recommended and acted on by the Apostles every where in every church; and that it will not be found an easy matter to retain the principles where the form is wanting. We hope the Author will reconsider this language, and in another edition either explain himself more fully, or in such a manner as will deprive his adversaries of a most powerful weapon against his own cause. We do not know more pernicious or ensnaring language than that which is often so dogmatically employed by those who are conscious that their ecclesiastical system cannot stand the test of Scripture: 'All forms of church government and of observing divine ordinances, are indifferent.' 'The Bible contains nothing on such subjects, and those who think otherwise are narrow minded bigots or petty dealers in small wares.' We hold such language to be very unmeaning and very silly, and we are sure that nothing would be farther from the Author's thoughts, than to afford any justification of it in his valuable work. We regret his use of two terms in speaking on the neglect of Church Government—'Democracy and Presbyterian.' The former is capable of a bad political interpretation, and his use of it has already been taken hold of. The other will be understood, at least in the northern part of the island, in a different sense from that in which he employs it. We quote with pleasure the concluding paragraph of the chapter, as containing every thing in the form or constitution of a Christian church, for which we think it of importance to contend.

' Such was the decision of the founders of our present Establishment—a decision embodying some of the main positions laid down by Nonconformist writers, and which ought, one would imagine, to have some effect in moderating the confidence of their polemical adversaries. The principles of Nonconformity, as respects the constitution of Christian churches, are briefly these: the purely voluntary nature of religious union; the necessary independence of societies so originating; the spirituality of the objects they are exclusively designed to promote; the moral nature of the authority to which they are subject, as opposed to all admixture of secular power; and, finally, the unalienable right vested in every such society to choose its spiritual pastors.'

and teachers. It only remains to examine more particularly into the laws which relate to the discipline of societies established upon these principles.' pp. 248, 9.

The Discipline of Christian Churches, which is the subject of the last chapter of this Book, is a part of the will of Christ which is of no small importance to the prosperity and respectability of his cause, and is one of the things in regard to which most Christian societies have much to learn. The deceitfulness of the heart, the ensnaring influence of the world, the ease with which, in our circumstances, a profession of religion can be made and maintained, expose a church to constant danger of receiving or of retaining false brethren in its fellowship. The long standing of a society, the number and respectability of its members, the talents and popularity of its minister, act as bounties on the profession of the Gospel, the operation of which is to be most carefully watched by every pastor and every flock which is placed in such circumstances. The danger at present certainly lies on the side of too great laxity, rather than of too great strictness. There are many temptations to receive into communion, and to retain in it, and but few inducements to reject, or to expel from it. There may be an interest in opening the door too wide, but there can be none in narrowing it. It deserves, however, constantly to be remembered, that the effective strength of a church consists entirely in the aggregate of Christian character, or in the number of spiritual persons which it contains. Every thing else must operate as an injurious clog to its movements, and be a deformity in its external aspect. The proper exercise of discipline, in order that all its ends may be secured, requires a combination of wisdom, vigilance, and decision in the spiritual Overseer, all of which ought to be more the subjects of cultivation, than we fear they generally are. One thing in the state of this country acts as a powerful discouragement and counteraction to the exercise of Christian discipline. In the time of the Apostles, and long after, the man who was rejected from the company of the Disciples, was thrown at once upon the world, and was placed among the open enemies of the Gospel. This armed the censures of the primitive church with an awful force, and clothed its excommunications with a terror that was at times in danger of overwhelming the offender with deadly sorrow. But since the world has become Christian, spiritual inflictions have lost much of their efficacy. The ANATHEMA of Rome was terrible, because it was accompanied with the literal "destruction of the flesh;" but the spiritual decision of a body solemnly convocated in the name of the Lord Jesus, although, if pronounced on sufficient grounds, it will be confirmed by the Judge of all, men are too much accustomed to despise. Not only it is attended with no civil con-

sequences, which, so far, indeed, is well, but it is not considered as divesting the transgressor of his Christian name. He has only to walk to the next street, or it may be in at the next door, and he will there find in the ready enjoyment of privileges which belong exclusively to Christians, the flatteringunction which soothes his soul to slumber and to death. But though the times are changed, the appointment of Christ remains the same, and ought never to be abandoned by the church, or scorned by the guilty.

Although submission to ecclesiastical discipline is, in the first instance, voluntary on the part of the individual, since it is by his own free act he becomes connected with any Christian society at all, yet it is not to be imagined that no other species of power or authority attaches to the decisions of a Christian church, than what is derived, as in other free societies, from common consent. The same moral authority which attends the promulgation of the Gospel, is vested in the church for edification, and attends the administration of the laws of Christ, with respect to the conduct of its members. To the spiritual censures of a Christian society, when in accordance with the dictates of the Scriptures, and the secret voice of conscience, an importance not ideal, a fearful efficiency belongs. From the consequences of such a sentence, it is not at the will of the offender to withdraw himself. The voice of the church, in such a case, is not the voice of man, but the voice of God, and "he that despiseth, despiseth not man but "God." An unjust sentence, it is true, can have no such force, but would seem to fall back upon the church that inflicts it. "A groundless "sentence of excommunication, or absolution," remarks a very judicious Expositor, "cannot possibly make any alteration in a man's state "or character: all such decisions being merely *declaratory*. This "has been entirely overlooked, in all those scandalous perversions of "church censures, which are the real cause of that relaxation, or ra- "ther destitution of discipline, which now so generally prevails." pp. 272—4.

(To be concluded in the next Number.)

Art. II. *Tales of my Landlord*, Second Series. Collected and arranged by Jedediah Cleishbotham, Schoolmaster and Parish Clerk of Ganderclough. 4 Vols. 12mo. 1818. Third Series, 4 Vols. 12mo. 1819.

TO the intense eagerness with which the publications of this Author are devoured by readers of all classes, it would seem to be alike useless either to add the stimulus of commendation, or to oppose our critical *caveat*. A Second and a Third Series, the last being professedly the concluding one, have now appeared, since, in the performance of a stern moral duty, we had occasion to expose the grossly injurious historical misrepresentations of which the First Series was made the vehicle. We have preferred to wait till the first feelings of interest should in some degree

have subsided, before we offered any remarks on these subsequent productions.

We shall not repeat the considerations suggested in our former article, with regard to the pernicious effects of novel reading. It has been imagined by some, that the Tales of this Author will at any rate have one good effect, that of inducing a taste for intellectual excitement of a higher order, which shall render the trash of circulating libraries, the inane productions of the needy panders to sentimentalism, no longer palatable. There is certainly nothing in the Tales of the Schoolmaster of Ganderclough, which tends to corrupt or to inflame the imagination. Were it, therefore, at all a probable case, that such readers as were, previously to their publication, wholesale customers at the Minerva library, would henceforth be content with one novel a year of a superior description, we should have cause warmly to congratulate both the Author and the public upon the change. The fact, however, will not, we fear, bear out the supposition. If *Waverley*, or *Rob Roy*, or the *Tales of my Landlord*, or, we might add, *Self-Control*, or *Cœlebs*, is not at home, some *Romance of the Pyrenees*, or *Children of the Abbey*, or *Scottish Chiefs*, will be accepted, to break the force of the disappointment. And when all have alike ceased to be the talk of the town, and their broken backed, thumb-worn covers proclaim the respective duodecimos to be tenants of equal standing on the shelf, we question whether half of their readers will care or be competent to discriminate the distinctive qualities of the productions which rank with them under the common head of works of amusement. But seeing that the constant demand for such works necessitates a supply of some kind, (and perhaps, if *ennui* had not such a resource, it would take refuge in some less equivocal recreation,) we will not dispute that a service is rendered to the lovers of light reading, by writers of superior talent who take this way to fame, and who furnish the public with amusement more deserving of the name of intellectual, than the generality of novels. The moral efficiency of such works we hold to be at best extremely small; indeed, that which gravely purports to be the moral, is often no better than a pretence by way of apology for the wholly uninstructive character of the production. But as vehicles of sentiment, and description, and observation, and satire, such works may, we acknowledge, be rendered instructive, and possess that genuine interest which attaches to whatever bears the stamp of Mind. It must not be forgotten, too, how large a share in what literature has at any period done for the interests of society, has been effected by this very species of composition. The modern novel is but the representative of a long literary ancestry. The deserved contempt into which that description of productions has fallen, from the facility with which the thing can be manufactured out of

the scantiest intellectual materials, as well as from the baseness of their average quality, will not, therefore, justify our passing over a species of literature which has, more than perhaps any other, served to embody and to perpetuate the characteristics of the nation, and the period to which it belonged, and which, measured by its influence, may be considered as of no mean importance.

Abstracting then for the present from moral considerations, it is impossible to deny to the very original series of fictitious narratives which have proceeded from the present Author, a very high degree of literary merit. They claim, in this point of view, to be distinguished from the class of works to which they might seem to be referrible ; they partake almost as much of the dramatic, as of the narrative character. Considered as historical memoirs, they are indeed in the highest degree exceptionable. The tale of *Old Mortality* could not have been more completely adapted to convey a false impression of the characters and circumstances of the period to which it relates, had that been the Author's deliberate design. Nor can any plea be admitted in justification of the unfeeling levity with which every thing that is dear and sacred to man, is treated by him in his eagerness to ridicule the Covenanters. It should seem that the Writer was himself convinced in some measure of the wanton injustice of which in that instance he had been guilty ; for in the Second Series, there appears something like an attempt to atone for the offence, by bespeaking the reader's kindliest and most reverential feelings for the Presbyterian character, in the persons of *Jeanie Deans* and her father. In that tale, as well as in those by which it has been followed, the Novelist has done well to meddle with history no more than was expedient to heighten the interest of his fictions by connecting them with real events, and to furnish a sort of background to the more prominent groupes in the picture. Whenever more than this is attempted, under the pretence of giving an 'unbiased picture of the manners' of the period, the historical novel will either prove less interesting, as well as infinitely less useful, than the simple annals of the historian, or be indebted for its power to produce a stronger impression, to interpolations which throw a disguise over the facts, and which are at direct variance with the truth and spirit of history.

We venture to affirm that the whole of the additions to the reader's previous stock of ideas relative to the character and manners of the Covenanters, which were supplied by the tale of *Old Mortality*, was purely of this description ; that just so much of falsehood was received into the mind, as was added to his knowledge of the bare facts upon record in the Scottish annals ; and that so far from his being assisted to realize the circumstances of the times, or to form a more distinct conception, much less a

more correct judgement of either the character or the events, he would find himself in the possession of notions incongruous and irreconcileable, derived from the opposite sources of fiction and testimony. And yet, scarcely any writer, since Shakspeare's dread self, has displayed greater skill in imparting to the personages of his drama an historical verisimilitude. It is not till we compare the ideas received from the Tale, with those excited by the representations of the historian, that we discover the extent of the imposture. It then perhaps occurs to us to summon up an indignant feeling at the boldness of the attempt to supply the details both of history and personal biography, out of the scanty materials of individual experience and observation. We recollect that whatever date is assigned to the supposed events in the fictitious narrative, the real originals of the imaginative representation must be sought for in the beings of to-day ; that the fancy is limited in her combinations, to those forms of things with which she is supplied by memory, and that it is therefore only a modification of the present, which comes to us under the guise and semblance of the past. The idea of looking to the Novelist for historical illustrations, must strike us upon reflection as exceedingly absurd. It is but a masquerade that he exhibits to us, in which the elements of human character, such as they have, in the persons of real individuals, displayed themselves to his own observation, are made to pass before us under borrowed names, and in the fantastic costume of another age or country.

It is true that such an imposition can be successfully practised upon us only by a writer of rare genius. The general run of historical novels and romances may just serve to perplex a school girl's recollections, or to array to her imagination the Edwards and the Wallaces of ancient times in the attractions of sentimental love and heroism ; and on this account, were there no other reason, we would wish to banish all such trash from the library. But there is little reason to apprehend that works of this order would give a permanently wrong direction to the feelings of general readers, on any important subject of history.

It is true, also, that in the boldness of his attempt to pass off upon us fiction in the garb of history, the Novelist may seem to claim no more than the privilege conceded to the Poet. But the Poet does not affect to add to our stock of historical information. His very purpose requires that he should be at liberty to select and to modify facts and circumstances at his pleasure, so as to render them subservient to the impression which it is his aim to produce on the imagination, and to the emotions he seeks to awaken. No one would for a moment be misled by the "Lay of the last Min-strel," or "Marmion," where the poem deviates from history. But with regard to such a narrative as "Old Mortality," or the

"Legend of Montrose," the best informed reader will, we think, be in some danger of having his opinions biassed by the plausible representations of the Author. And yet we are much deceived if those portions of the Tale in which references and descriptions strictly historical are introduced parenthetically, to give the air of authenticity to the fiction, are those which are found to interest the most strongly on the perusal. On the contrary, the reader is sensible that the action of the tale is at a stand, while these needless explanations are being given, and that the generalizing style of the historian throws him back from that familiar and near converse with the individuals whose fortunes and feelings have been the objects of his sympathy. History will not bend to the purpose of the Novelist: its details can scarcely in any instance, without being perverted, be made the subject of unmixed complacency, or even of those mixed but still pleasing emotions which are connected with the excitement of the imagination by works of taste. The interest we take in the perusal of history, is of another kind, and requires an exercise of abstraction the very opposite of that state of feeling which leads us to sympathize with human nature in the person of an individual, the hero of the Poet or of the Novelist.

The Author of these Tales, however, in bringing them to a close, while he intimates that his primary aim has been to exhibit the Scottish character in all its varieties, seems to point to the illustration of history as one object which he has had in view. His reader, he says, cannot be more sensible than he is,

'That sufficient varieties have now been exhibited of the Scottish character, to exhaust one individual's powers of observation, and that to persist would be useless and tedious. I have the vanity to suppose, that the popularity of these Novels has shewn my countrymen, and their peculiarities, in lights which were new to the Southern reader; and that many, hitherto indifferent upon the subject, have been induced to read Scottish history, from the allusions in these works of fiction.'

They certainly have had this effect in some degree, for even the misrepresentations which they contain have put many upon examining for themselves the records of history; while several volumes of memoirs, republished in reliance upon the strong momentary interest excited in every thing relating to the subjects of the fictitious narrative, have found their way into extensive circulation. But this idea on the part of the Writer strikes us as wearing very much the appearance of an after-thought. It was probably with quite as much of an intention to illustrate Scottish history, that the Author of the Lay of the last Minstrel sat down to the composition of his successive metrical productions; that is to say, caring very little more about either Scottish history or Scottish character, than as it might furnish materials for his fancy to work upon. We may allow, however, both the poems and the

talesto be considered as illustrations of history to this extent, that they abound with admirable illustrations of human character. And it is precisely this which constitutes their potent charm and their distinguishing merit. It is this which, fictions as they are, and fictions often at variance with historical verity, stamps them with the character of truth. As representations of the manners of remote times, it is impossible that they should not be delusive and faulty. The same description of faults will be found in them, that is often glaringly conspicuous in some of the finest historical paintings,—anachronisms in the detail, (as, for instance, Eli with spectacles on nose,) or defects in the conception, where the invention of the artist has outstepped his knowledge. In matters of costume and of antiquarian interest, our Novelist is, indeed, quite at home: his characters are always well dressed, if not as uniformly well sustained. The descriptions of natural scenery too, are topographically accurate, as well as highly picturesque; and often by the reality of the scene, he deceives us into a belief in the reality of the transaction; so difficult is it for the mind to disentangle the false and the true, when skilfully interwoven. The defects to which we allude, are those in which the Author's imagination is at fault, for want of the materials with which on most occasions his observation so richly supplies him; as, for example, when he attempts a style of character which neither his own feelings nor his extensive acquaintance with society will enable him to realize. Sometimes this failure is but occasional and partial, and betrays itself chiefly in the dialogue: thus, an illiterate Gaël bred up in the ignorance of Popery, is made to discover in conversation, as apt a recollection of Scripture, as any Cameronian. The Author's fondness for quoting Scripture for the purpose alike of illustration and of jest, betrays itself, indeed, on all occasions, and forms one of the most offensive characteristics of his productions. At other times, the failure of conception applies to the entire portrait. We are not to look to the Author, for the *beau idéal* of character. He describes men and women as they are found to average in society. But it is singular that his observation should have supplied him with so little that is interesting in the female character. The prevailing cast of his heroines is insipidity; and where he ventures upon a higher effort, as in Flora Mc Ivor, it is often at the expense of being natural. Jeanie Deans is a fine exception. As the Author descends in the scale of society, he finds himself supplied with subjects for his sketch book. There are some characters, however, evidently out of his reach, because they have never been submitted to his observation; for we do not attribute to him a philosophical comprehension or abstract knowledge of the internal workings of the human mind. He is, in regard to intellectual objects, a painter, not an anatomist. As to the very existence of the moral heroic, he is, possibly, a sceptic, not having

recognised the species in any of the live specimens he has met with. But there is another species of character allied to the heroic, though not generally referred to that class, we mean the devout, with which his powers of conception would seem to have as little affinity. It would not perhaps have suited either the Novelist's purpose, or that of his readers, to exhibit this variety of character, unalloyed by fanaticism or weakness, in any of his Covenanters; yet, we cannot help suspecting that he was conscious he had not the elements of such a character at hand. His forte lies in the comic, the familiar, and the wild. A man must have within himself the hero and the saint, to know how to embody in that form the conception of intellectual grandeur. And we do not look for intellectual grandeur in the accomplished, vivacious, jocund Novelist. Nor should we have adverted to this as a deficiency, had not the Author attempted subjects which seemed to call for the introduction of this higher style of character, in order to give relief to the darker exhibitions of human nature, as well as completeness to the fiction.

With the limitation we have specified, there is a truth of nature, an individuality, and a life, in the portraits, or rather in the actors, introduced in this long series of narratives, which none but the master-hand could attain to. It is really astonishing with what discriminating tact the Author seizes on, and indicates by a few touches, the distinctive features of the individual. No human invention could have supplied the diversified combinations, or have given forth the idea in the definiteness with which it is outlined. It is impossible to resist the impression that the personages which pass before us in the Tale, had, and perhaps still have, their prototypes in the living world. Substantially, therefore, these Tales are not fictions; they are sketches of human nature in its existing varieties, but varieties which do not fall under the observation of many in the middle ranks of society, some of which are on the point of becoming extinct amid the all-modifying progress of civilization, and which we are therefore glad to have thus placed upon record in the only species of literature in which they could have obtained a memorial. It is not necessary to imagine that in any instance the portrait is a literal representation of an existing original. Doubtless, in passing through the richly imbued mind of the Author, the forms of things as they disclosed themselves to his perceptions, would gain something of its imaginative character, or, at the touch of fancy, would lose something of the hardness and commonness of real life. But still, the living world must have supplied the beings to which we instinctively feel, as soon as they are presented to us, the relationship of a common nature, and in whom we seem to recognize, although with but a vague recollection of the time and circumstance, the features of those

we have met with before. The charm of the language contributes, without doubt, in no small degree, to produce this impression ;—its idiomatic and conventional style, rich with local allusions, and national peculiarities. ‘ Send me, carelessly and ‘ freely,’ writes Mrs. Brunton to one of her friends, ‘ whatever ‘ you happen to hear of anecdote, superstition, proverb, or ‘ provincial expression, which at all marks the peculiarities of ‘ character or the state of society in our country. It is with ‘ these Scott has given life and reality to his novels. In those ‘ admirable works, I am persuaded there is little, except the ‘ mere story, which is invention. The more prominent persons ‘ in them are, indeed, as it seems to me, real characters, and ‘ his dialogues, the essence of thousands of real conversations. ‘ Scott,’ she adds, (referring to him without hesitation the series of productions on which we are animadverting,) ‘ is gifted ‘ with a memory which absolutely retains every thing, good, ‘ bad, and indifferent. Hence he can never be at a loss for realities to enliven his tale ; and there is a spirit in the truth, ‘ which no human genius can give to mere fiction. From whence ‘ comes the wonderful verisimilitude of De Foe’s novels, but ‘ from this, that they contain only so much falsehood as is necessary to make truth connected and entertaining ?’

The merit of De Foe has not been in general fully appreciated, notwithstanding that wherever the English language is known, there his delightful master-piece is to be found, which may perhaps be pronounced the most extensively popular tale extant in any country. But most readers of *Robinson Crusoe* take it for a simple recital of facts, and think of nothing less than of the genius displayed by the author of the romance, of the admirable knowledge of the heart, the simple pathos, and the philosophical observation which his writings display. The parallel between the merits of De Foe and those of the author of the Tales under consideration, needs not, however, be pursued, further than the coincidence in the character of their fictions, in point of verisimilitude. It is needless to point out how greatly this enhances the value of their compositions ; but it may not be equally obvious, that the faculty of seizing and appropriating in this manner objects and appearances in real life, which lie open to the common observation of all, is a far rarer endowment than that habit of combination which claims the name of invention. To be able even to tell a story well, is no despicable evidence of a well cultivated understanding. But when to the narration of facts is to be added the development of character, the task requires natural talents of a still higher order. Add to this, the conception of how the imaginary characters would display themselves in novel situations, and how they would act upon each other when brought into contact, still

preserving to the end of the chain of incidents their separate identity in the reader's mind, and the performance, though it be but a tale, will appear to deserve no mean rank among the efforts of genius.

Of the comparative degree of ability displayed in the Tales more immediately before us, viewed in connexion with the Author's former productions, various opinions will be entertained. For our own part, we incline to rank the one which occupies the Second Series, among his happiest efforts. It is not the most perfect as a tale ; it neither excites the most powerful interest, nor abounds with the most striking situations. There is no scene in the whole equal to that in the *Antiquary*, in which old Elspeth, by lucid fits of recollection, disburdens her mind of its secret ; or to that in *Old Mortality*, in which Morton is watching the hand of the clock which is to strike his doom. The interest is of a milder kind. But there is more of care, we think, bestowed upon the characters, more of the genuine workings of the heart unfolded, and more exquisite touches of nature. There is great merit in the conception of the heroine, who, without beauty, rank, or any other quality to seize on the imagination, powerfully engages the reader's kindest esteem. Effie Deans, too, is marked by strong traits of individuality ; it is very touchingly drawn and ably supported. Deans, the father, Reuben Butler, Dumbiedikes, father and son, Madge Wildfire, and several other subordinate personages of the drama, are highly interesting originals. The Duke of Argyle is a portrait from history, on which the Author has evidently laboured *con amore* : the interview that nobleman procures for his *protégée* with Queen Caroline, is as fine a specimen as could be given, of the spirit and fidelity of his pencil. May it be set down among the merits of this tale, though a merit rather of the negative description, that the Writer has throughout imposed a restriction upon his strong propensity to turn into ridicule the Presbyterian faith and discipline, and that he has actually laboured to make his readers believe there are many simple hearted, intelligent, pious people among that persuasion of his fellow countrymen ? This in a high Tory, and a devout admirer of Episcopacy, is assuredly a praiseworthy instance of candour.

The Second Series has been so long before the public, (that is, so long for a novel, since it is more than a year old,) that we doubt whether our readers would thank us for taking the trouble to give them any further account of the contents of the volumes. We claim, however, the usual privilege of being allowed to support our opinion of their merits, by a few characteristic extracts.

To understand the following scene between the two sisters, it is necessary to premise, that Effie is committed to prison on the capital charge of having concealed the birth of her infant,

which is supposed to have been murdered, and that her acquittal, or her condemnation, hinges on the fact of her having, or of her not having made any person previously acquainted with her situation ; the concealment being, according to the then existing law, constructive murder.

‘ Shame, fear, and grief, had contended for mastery in the poor prisoner’s bosom during the whole morning, while she had looked forward to this meeting ; but when the door opened, all gave way to a confused and strange feeling that had a tinge of joy in it, as, throwing herself on her sister’s neck, she ejaculated, “ My dear Jeanie !—my dear Jeanie ! it is lang since I hae seen ye.” Jeanie returned the embrace with an earnestness that partook almost of rapture, but it was only a flitting emotion, like a sun-beam unexpectedly penetrating betwixt the clouds of a tempest, and obscured almost as soon as visible. The sisters walked together to the side of the pallet bed, and sate down side by side, took hold of each other’s hands, and looked each other in the face, but without speaking a word. In this posture they remained for a minute, while the gleam of joy gradually faded from their features, and gave way to the most intense expression, first of melancholy, and then of agony, till, throwing themselves again into each other’s arms, they, to use the language of Scripture, lifted up their voices and wept bitterly.

“ ‘ Ye are ill, Effie,’ were the first words Jeanie could utter, “ ye are very ill.”

“ O what wad I gi’e to be ten times waur, Jeanie,” was the reply—“ what wad I gi’e to be cauld dead before the ten o’clock bell the morn ! And our father—but I amna his bairn langer now—O ! I hae nae friend left in the warld !—O that I were lying dead at my mother’s side, in Newbattle Kirkyard ! ”

* * * * *

“ ‘ O, if ye had spoken a word,’ again sobbed Jeanie,—“ if I were free to swear that ye had said but ae word of how it stude wi’ ye, they couldna hae touched your life this day.”

“ ‘ Could they na ? ’ said Effie, with something like awakened interest—for life is dear even to those who feel it as a burthen—“ Wha tauld ye that, Jeanie ? ”

“ ‘ It was ane that kenned what he was saying weel aneugh,’ replied Jeanie, who had a natural reluctance at mentioning even the name of her sister’s seducer.

“ ‘ Wha was it ? —I conjure ye to tell me,’ said Effie, seating herself upright.—“ Wha could tak interest in sic a cast-bye as I am now ? —Was it—was it *him* ? ”

“ ‘ Hout,’ said Radcliffe, “ what signifies keeping the poor lassie in a swither ? —I’se uphaud it’s been Robertson that learned ye that doctrine when ye saw him at Muschat’s Cairn.”

“ ‘ Was it *him* ? ’ said Effie, catching eagerly at his words—“ was it him, Jeanie, indeed ? —O, I see it was him—poor lad, and I was thinking his heart was as hard as the nether millstane—and him in sic danger on his ain part—poor George ! ”

‘ Somewhat indignant at this burst of tender feeling towards the

author of her misery, Jeanie could not help exclaiming,—“ O, Effie, how can ye speak that gate of sic a man as that ? ”

“ We maun forgi’ eour enemies, ye ken,” said poor Effie, with a timid look and a subdued voice, for her conscience told her what a different character the feelings with which she still regarded her seducer bore, compared with the Christian charity under which she attempted to veil it.

“ And ye hae suffered a’ this for him, and ye can think of loving him still ? ” said her sister, in a voice betwixt pity and blame.

“ Love him ? ” answered Effie—“ If I had na loved as woman seldom loves, I hadnna been within these wa’s this day ; and trow ye, that love sic as mine is lightly forgotten ? —Na, na—ye may hew down the tree, but ye canna change its bend—And O, Jeanie, if ye wad do good to me at this moment, tell me every word that he said, and whether he was sorry for poor Effie or no.”

“ What needs I tell ye ony thing about it,” said Jeanie. “ Ye may be sure he had ower muckle to do to save himself, to speak lang or muckle about ony body beside.”

“ That’s no true, Jeanie, though a saunt had said it,” replied Effie, with a sparkle of her former lively and irritable temper. “ But ye dinna ken, though I do, how far he pat his life in venture to save mine.” And looking at Ratcliffe, she checked herself and was silent.

“ I fancy,” said Ratcliffe, with one of his familiar sneers, “ the lassie thinks that naebody has een but hersell—Didna I see when Gentle Geordie was seeking to get other folk out of the Tolbooth for-bye Jock Porteous ? but ye are of my mind, hinny—better sit and rue, than flit and rue—Ye needna look in my face sae amazed. I ken mair things than that may be.”

“ O my God ! my God ! ” said Effie, springing up and throwing herself down on her knees before him—“ D’ye ken whare they have putten my bairn ? —O my bairn ! my bairn ! the poor sackless innocent new born wee ane—bone of my bone, and flesh of my flesh ! —O, man, if ye wad e’er deserve a portion in Heaven, or a broken-hearted creature’s blessing upon earth, tell me whare they hae put my bairn—the sign of my shame, and the partner of my suffering ! tell me wha has ta’en’t away, or what they hae dune wi’t ? ”

“ Hout tout,” said the turnkey, endeavouring to extricate himself from the firm grasp with which she held him, “ that’s taking me at my word wi’ a witness—Bairn, quo’ she ? How the de’il suld I ken ony thing of your bairn, huzzy ? Ye maun ask that at auld Meg Murdockson, if ye dinna ken ower muckle about it yourself.”

As his answer destroyed the wild and vague hope which had suddenly gleamed upon her, the unhappy prisoner let go her hold of his coat, and fell with her face on the pavement of the apartment in a strong convulsion fit.

* * * * *

* Again Effie threw herself into her arms, and kissed her cheek and forehead, murmuring, “ O, if ye kenn’d how lang it is since I heard his name mentioned,—if ye but kenn’d how muckle good it does me but to ken ony thing o’ him, that’s like goodness or kindness, ye wadna wonder that I wished to hear o’ him.”

“Jeanie sighed, and commenced her narrative of all that had passed betwixt Robertson and her, making it at the first as brief as possible. Effie listened in breathless anxiety, holding her sister’s hand in hers, and keeping her eye fixed upon her face, as if devouring every word she uttered. The interjections of “Poor fellow,”—“poor George,” which escaped in whispers, and betwixt sighs, were the only sounds with which she interrupted the story. When it was finished she made a long pause.

“‘And this was his advice?’” were the first words she uttered.

“‘Just sic as I hae tell’d ye,’ replied her sister

“‘And he wanted you to say something to yon folks that wad save my young life?’”

“‘He wanted,’ answered Jeanie, “that I suld be mansworn.”

“‘And you tauld him,’ said Effie, “that ye wadna hear o’ coming between me and the death I am to die, and me no aughteen year auld yet?’”

“‘I told him,’ replied Jeanie, who now trembled at the turn which her sister’s reflections seemed about to take, “that I dared na swear to an untruth.”

“‘And what d’ye ca’ an untruth?’” said Effie, again shewing a touch of her former spirit—“Ye are muckle to blame, lass, if ye think a mother would, or could, murder her ain bairn—Murder?—I wad hae laid down my life just to see a blink o’ its e’e.”

“‘I do believe,’ said Jeanie, “that ye are as innocent of sic a purpose, as the new-born babe itsell.”

“‘I am glad ye do me that justice,’ said Effie, haughtily; “it’s whiles the faut of very good folk like you, Jeanie, that they think a’ the rest of the warld are as bad as the warst temptations can make them.”

“‘I dinna deserve this frae ye, Effie,’ said her sister, sobbing, and feeling at once the injustice of the reproach, and compassion for the state of mind which dictated it.

“‘Maybe no, sister,’ said Effie. “But ye are angry because I love Robertson—How can I help loving him, that loves me better than body and soul baith?—Here he put his life in a niffer, to break the prison to let me out; and sure am I, had it stood wi’ him as it stands wi’ you”—here she paused and was silent.

“‘O, if it stude wi’ me to save ye wi’ risk of *my* life!’” said Jeanie.

“‘Ay lass,’ said her sister, “that’s lightly said, but no sae lightly credited, frae aye that winna ware a word for me; and if it be a wrang word, ye’ll hae time aneugh to repent o’t.”

“‘But that word is a grievous sin, and its a deeper offence when its a sin wilfully and presumptuously committed.’”

“‘Weel, weel, Jeanie,’ said Effie, “I mind a’ about the sins o’ presumption in the questions—we’ll speak nae mair about this matter, and ye may save your breath to say your carritch; and for me, I’ll soon hae nae breath to waste on ony body.”

“‘And are we to part in this way,’ said Jeanie, “and you in sic deadly peril? O, Effie, look but up, and say what ye wad hae me do, and I could find in my heart amaist to say that I wad do’t.”

“ ‘No, Jeanie,’ replied her sister, after an effort, “ I am better minded now. At my best, I was never half sae gude as ye were, and what for suld you begin to mak yoursel waur to save me, now that I am na worth saving? God knows, that, in my sober mind, I wadna wus ony living creature to do a wrang thing to save my life. I might have fled frae this tolbooth on that awfu’ night wi’ ane wad hae carried me through the warld, and friended me, and fended for me. But I said to them, let life gang when gude fame is gane before it. But this lang imprisonment has broken my spirit, and I am whiles sair left to mysell, and then I wad gi’e the Indian mines of gold and diamonds, just for life and breath—for I think, Jeanie, I have such roving fits as I used to hae in the fever; but instead of the fiery een, and wolves, and Widow Butler’s bull-segg, that I used to see spieling up on my bed, I am thinking now about a high black gibbet, and me standing up, and such seas of faces all looking up at poor Effie Deans, and asking if it be her that George Robertson used to call the Lily of St. Leonard’s—And then they stretch out their faces, and make mouths, and gирн at me, and which ever way I look, I see a face laughing like Meg Murdockson, when she tauld me I had seen the last of my wean. God preserve us, Jeanie, that carline has a fearsome face.” She clapped her hands before her eyes as she uttered this exclamation, as if to secure herself against seeing the fearful object she had alluded to.’

The trial scene is exquisitely affecting; and wherever Jeanie appears, the interest is of the most natural, and, at the same time, of the most touching kind. Her interview with the Laird of Dumbiedikes, her conversation with Butler, her behaviour in the presence of Mac Callummore, and in that of the Queen’s Majesty, are nature itself. One feels for the time as assured of the personality of Jeanie Deans, as of that of her friend, John Duke of Argyle and Greenwich, of whom the reader is presented with an historical full-length in the Author’s best style. Poor Madge Murdockson’s insanity, too, is worthy of his genius, although it is much more of a fancy sketch. The low characters are, we dare say, to the life; but there is too much of them, and most readers would very gladly have spared the proof they afford of the Author’s universality of acquaintance with the darker varieties of human nature. The story lags towards the end; and the incidents are of a nature foreign from the general tenour of the narrative. We wish, in particular, that the Writer’s restless fancy had been content to leave untold the fate of the infant, who starts up to the reader in the person of ‘The Whistler.’ He is evidently labouring at last to point the moral of the tale. But the moral, if there is any, is comprised in the characters of the Deanses. That of Lady Staunton is finely developed. We had marked several passages for extract, but to be understood, they would require too long an introduction, and we shall therefore proceed to give our readers some account of the more recent publication.

The Third Series consists of two Tales, *The Bride of Lammermoor*, and the *Legend of Montrose*. In his introductory chapter to the former, the Writer intimates that he has endeavoured to render his narrative in this instance more descriptive, and less dramatic, than in his former productions. We must confess that we do not approve of Dick Tinto's advice to his friend Peter, to alter his mode of composition in this respect. It is the dialogue, still more than the story, which interests the reader, while his imagination is excited by the picturesque circumstances of the action. These must of necessity be conveyed by description, and it gives the fictitious narrative the advantage over the drama, that it will admit of the introduction of description, the absence of which is but ill supplied to the imagination by any thing that can be represented to the eye. Dialogue is confessedly 'the essence of the drama,' but there is no reason whatever that it should be excluded from the narrative; for if it suspends the course of the story, it imparts to it the spirit of reality, and is the only means of giving expression to the characters.

The subject of the first tale is deeply tragic. The Writer seems to wish to apologize for the introduction of so shocking a catastrophe, which, he is aware, 'may by many readers be deemed overstrained, romantic, and composed by the wild imagination of an author desirous of gratifying the popular appetite for the horrible.' He adds :

'But those who are read in the private family history of Scotland during the period in which the scene is laid, will readily discover, through the disguise of borrowed names and added incidents, the leading particulars of an OWER TRUE TALE.'

The story is briefly as follows. Edgar Ravenswood, the heir of an ancient but ruined noble family, is in the act of seeking, on his alienated patrimonial estates, an interview with the intrusive proprietor, whom he considers as the oppressor of his house and the murderer of his father, with the intention of upbraiding him with his tyranny, before he should leave for ever his native land, when he is led by the impulse of humanity to rescue both his enemy and his enemy's daughter from imminent death, on seeing them attacked by a wild bull. This incident not only defeats his purpose for the time, but being followed by a subsequent interview, which is prolonged by accident, leads to a fatal attachment between the Master of Ravenswood and the daughter of his foe. The struggle in his mind between the conflicting passions of love and vindictive animosity, is very naturally and finely depicted. It issues in his sacrificing his resentment, and, as he feels, his honour, to the new-born sentiment which Lucy Ashton's charms have inspired. The wily politician, her father, sees, with satisfaction, the progress of an attachment which places him beyond all fear for his personal safety, arising from the resentment of

Ravenswood, while it imposes, as he imagines, no restriction upon his future schemes. Very different is the light in which his imperious lady views an intimacy which she is pleased to regard as equally derogatory to her family dignity, and impolitic. She behaves to her husband's visiter in the most haughty and insulting manner, and claims the right of a parent, to reject all proposal on the part of Ravenswood, for a union between the two houses. A change in the Scottish administration now leads to a considerable alteration in the master of Ravenswood's prospects; and he leaves Scotland for a few months, on an important mission to the continent, which has been confided to him through the good offices of his noble relation, the Marquis of A. Twelve months pass away, and afford colour to a report insidiously raised, that other affairs than those of his mission, connected with his personal interests, detain him abroad. Lady Ashton, regardless of her daughter's happiness, in the prosecution of her implacable purpose, intercepts all the letters transmitted to her daughter by her absent lover; and taking advantage of the state of agonizing suspense into which by this means she is plunged, exerts all her art and all her authority to force her victim into marriage with another. She at length extorts from her a conditional promise of obedience; the condition relating to her not hearing, by a certain period, from Ravenswood, in answer to a letter written at the dictation of her mother. The letter is professedly despatched to the continent by a courier, but Lady Ashton had issued her secret instructions. Lucy Ashton, however, has the precaution to send off a double of her letter, unsuspected by her mother, by a private hand. At the moment when, in the passive submission of despair, she is about to sign the marriage articles, Ravenswood arrives; but it is only to receive from her scarcely conscious hands the pledge of their mutual vows, and, under a false impression of her inconstancy, to release her from her engagement. Lucy remains for some days in a state of stupor, but at length recovers sufficiently, to outward appearance, to admit of the marriage being solemnized. A shrill and piercing cry from the bridal chamber announces the catastrophe. The bridegroom is found weltering in his blood on the threshold, and the unhappy victim of her mother's perfidy is discovered in a state of confirmed insanity, which soon terminates in her death. The bridegroom recovers, but refuses to satisfy any inquiries relative to the events of that evening, and soon leaves Scotland for ever. Ravenswood, in hastening to keep his appointment with Colonel Ashton, fulfills an ancient prediction, by perishing in a quicksand, for which, as the shortest way, he had forsaken the usual track.

There is something so exquisitely mournful in the catastrophe, that it could scarcely have been made otherwise than affecting.

by a writer even of *médiocre* talents. It is in fact too deeply, terribly tragic, to please as a fiction; the Author has done well, therefore, to disclaim having in this instance exercised the ingenuity of invention. But the merit of the biographical details and of the romantic embellishments of the Tale, is all his own. In no one of his productions is the interest excited of so chaste and homogeneous a kind; in no one is there so much of the very spirit of poetry. The predominant sentiment in the reader's mind throughout, is that fearful pity with which we contemplate the ineffectual struggle of a brave mind with what appears to be destiny. There is nothing that interferes with this emotion. Even the humorous effect of the comic character Caleb, an old servant of Ravenswood's, whose life is one constant stratagem to uphold the honours of the decayed house, has a tinge of the pathetic. We cannot help pitying the faithful old creature, and respecting every thing but his want of honesty. The scenery, grand and desolate, aids the impression which the Tale is adapted to produce, by harmonizing with the spectacle of fallen greatness, while the occasional introduction of the supernatural, in that form in which it is most difficult for reason to combat its reality, the form of legend and omen, adds to the whole a character of solemn mystery.

We transcribe the description of Wolf's Crag, the only possession remaining to the house of Ravenswood, and the scene which takes place on his finding Sir William Ashton and his daughter Lucy under his roof.

‘ The roar of the sea had long announced their approach to the cliffs, on the summit of which, like the nest of some sea-eagle, the founder of the fortalice had perched his eyry. The pale moon, which had hitherto been contending with flitting clouds, now shone out, and gave them a view of the solitary and naked tower, situated on a projecting cliff that beetled on the German ocean. On three sides the rock was precipitous; on the fourth, which was that toward the land, it had been originally fenced by an artificial ditch and draw-bridge, but the latter was broken down and ruinous, and the former had been in part filled up, so as to allow passage for a horseman into the narrow court-yard, encircled on two sides with low offices and stables, partly ruinous, and closed on the landward front by a low embattled wall, while the remaining side of the quadrangle was occupied by the tower itself, which, tall and narrow, and built of a greyish stone, stood glimmering in the moonlight, like the sheeted spectre of some huge giant. A wilder, or more disconsolate dwelling it was perhaps difficult to conceive. The sombre and heavy sound of the billows, successively dashing against the rocky beach at a profound distance beneath, was to the ear what the landscape was to the eye—a symbol of unvaried and monotonous melancholy, not unmixed with horror.

‘ Although the night was not far advanced, there was no sign of living inhabitant about this forlorn abode, excepting that one, and

only one, of the narrow and staunched windows which appeared at irregular heights and distances in the walls of the building, showed a small glimmer of light.'

* * * * *

'At that moment the cloud which had long lowered above the height on which Wolf's Crag is situated, and which now, as it advanced, spread itself in darker and denser folds both over land and sea, hiding the distant objects and obscuring those which were nearer, turning the sea to a leaden complexion, and the heath to a darker brown, began now, by one or two distant peals, to announce the thunders with which it was fraught; while two flashes of lightning, following each other very closely, shewed in the distance the grey turrets of Wolf's Crag, and, more nearly, the rolling billows of the sea, crested suddenly with red and dazzling light.'

'The horse of the fair huntress shewed symptoms of impatience and restiveness, and it became impossible for Ravenswood, as a man or a gentleman, to leave her abruptly to the care of an aged father or her menial attendants. He was, or believed himself, obliged in courtesy to take hold of her bridle, and assist her in managing the unruly animal. While he was thus engaged, the old gentleman observed that the storm seemed to increase—that they were far from Lord Littlebrain's, whose guests they were for the present—and that he would be obliged to the Master of Ravenswood to point him the way to the nearest place of refuge from the storm. At the same time he cast a wistful and embarrassed look towards the Tower of Wolf's Crag, which seemed to render it almost impossible for the owner to avoid offering an old man and a lady, in such an emergency, the temporary use of his house. Indeed, the condition of the young huntress rendered this courtesy indispensable; for, in the course of the services which he rendered, he could not but perceive that she trembled much, and was extremely agitated, from her apprehensions, doubtless, of the coming storm.'

'I know not if the Master of Ravenswood shared her terrors, but he was not entirely free from something like a similar disorder of nerves, as he observed, "The Tower of Wolf's Crag has nothing to offer beyond the shelter of its roof, but if that can be acceptable at such a moment"—he paused, as if the rest of the invitation stuck in his throat. But the old gentleman, his self-constituted companion, did not allow him to recede from the invitation, which he had rather suffered to be implied than directly expressed.'

'"I be storms," said the stranger, "must be an apology for waiving ceremony—his daughter's health was weak—she had suffered much from a recent alarm—he trusted their intrusion on the Master of Ravenswood's hospitality would not be altogether unpardonable in the circumstances of the case—his child's safety must be dearer to him than ceremony."

'There was no room to retreat. The Master of Ravenswood led the way, continuing to keep hold of the lady's bridle to prevent her horse from starting at some unexpected explosion of thunder. He was not so bewildered in his own hurried reflections, but what he remarked, that the deadly paleness which had occupied her neck and

temples, and such of her features as the riding-mask left exposed, gave place to a deep and rosy suffusion ; and he felt with embarrassment that a flush was by tacit sympathy excited in his own cheeks. The stranger, with watchfulness which he disguised under apprehensions for the safety of his daughter, continued to observe the expression of the Master's countenance as they ascended the hill to Wolf's Crag. When they stood in front of that ancient fortress, Ravenswood's emotions were of a very complicated description ; and as he led the way into the rude court-yard, and halloo'd to Caleb to give attendance, there was a tone of sternness, almost of fierceness, which seemed somewhat alien from the courtesies of one who is receiving honoured guests.' pp. 243—247.

* * * *

"And am I not then," said the Master of Ravenswood, gravely, "to consider the honour of this visit as purely accidental."

"Let us distinguish a little,"—said the Keeper, assuming an appearance of ease which perhaps his heart was a stranger to : "this is an honour which I have eagerly desired for some time, but which I might never have obtained, save for the accident of the storm. My daughter and I are alike grateful for this opportunity of thanking the brave man, to whom she owes her life and I mine."

The hatred which divided the great families in the feudal times had lost little of its bitterness, though it no longer expressed itself in deeds of open violence. Not the feelings which Ravenswood had begun to entertain towards Lucy Ashton, not the hospitality due to his guests, were able entirely to subdue, though they warmly combatted, the deep passions which arose within him, at beholding his father's foe standing in the hall of the family of which he had in a great measure accelerated the ruin. His looks glanced from the father to the daughter with an irresolution, of which Sir William Ashton did not think it proper to await the conclusion. He had now disengaged himself of his riding-dress, and walking up to his daughter, he undid the fastening of her mask.

"Lucy, my love," he said, raising her, and leading her towards Ravenswood, "lay aside your mask, and let us express our gratitude to the Master openly and barefaced."

"If he will condescend to accept it," was all that Lucy uttered, but in a tone so sweetly modulated, and which seemed to imply at once a feeling and a forgiving of the cold reception to which they were exposed, that, coming from a creature so innocent and so beautiful, her words cut Ravenswood to the very heart for his harshness. He muttered something of surprise, something of confusion, and, ending with a warm and eager expression of his happiness at being able to afford her shelter under his roof, he saluted her, as the ceremonial of the time enjoined upon such occasions. Their cheeks had touched and were withdrawn from each other—Ravenswood had not quitted the hand which he had taken in kindly courtesy—a blush which attached more consequence by far than was usual to such ceremony still mantled on Lucy Ashton's beautiful cheek, when the apartment was suddenly illuminated by a flash of lightning, which seemed abso-

solutely to swallow the darkness of the hall. Every object might have been for an instant seen distinctly. The slight and half-sinking form of Lucy Ashton, the well proportioned and stately figure of Ravenswood, his dark features, and the fiery, yet irresolute expression of his eyes,—the old arms and scutcheons which hung on the walls of the apartment, were for an instant distinctly visible to the Keeper by a strong red brilliant glare of light. Its disappearance was almost instantly followed by a burst of thunder, for the storm-cloud was very near the castle ; and the peal was so sudden and dreadful, that the old tower rocked to its foundation, and every inmate concluded it was falling upon them. The soot which had not been disturbed for centuries showered down the huge tunnelled chimneys—lime and dust flew in clouds from the wall ; and whether the lightning had actually struck the castle, or whether through the violent concussion of the air, several heavy stones were hurled from the mouldering battlements into the roaring sea beneath. It might seem as if the ancient founder of the castle were bestriding the thunder-storm, and proclaiming his displeasure at the reconciliation of his descendant with the enemy of his house.

' The consternation was general, and it required the efforts of both the Lord Keeper and Ravenswood to keep Lucy from fainting. Thus was the Master a second time engaged in the most delicate and dangerous of all tasks, that of affording support and assistance to a beautiful and helpless being, whose idea, as seen before in a similar situation, had already become a favourite of his imagination, both when awake and when slumbering. If the Genius of the House really condemned a union betwixt the Master and his fair guest, the means by which he expressed his sentiments were as unhappily chosen as if he had been a mere mortal. The train of little attentions, absolutely necessary to sooth the young lady's mind, and aid her in composing her spirits, necessarily threw the Master of Ravenswood into such an intercourse with her father, as was calculated, for the moment at least, to break down the barrier of feudal enmity which divided them. To express himself churlishly, or even coldly, towards an old man, whose daughter (and *such* a daughter) lay before them, overpowered with natural terror—and all this under his own roof—the thing was impossible ; and by the time that Lucy, extending a hand to each, was able to thank them for their kindness, the Master felt that his sentiments of hostility towards the Lord Keeper were by no means those most predominant in his bosom.' pp. 267—272.

On looking through the Tale, for the purpose of selecting our extracts, we find few passages that will bear to be detached from their connexion. The visit of the lovers to old blind Alice, a dependant of the Ravenswood family, is striking, and has its due effect in preparing the reader for what is to follow.

' The old woman was on her accustomed seat beneath the weeping birch, basking, with the listless enjoyment of age and infirmity, in the beams of the autumn sun. At the arrival of her visitors she turned her head towards them. " I hear your step, Miss Ashton," she said, " but the gentleman who attends you is not my lord, your father."

"And why should you think so, Alice?" said Lucy; "or how is it possible for you to judge so accurately by the sound of a step, on this firm earth, and in the open air?"

"My hearing, my child, has been sharpened by my blindness, and I can now judge of the slightest sounds, which formerly reached my ears as unheeded as they now approach yours. Necessity is a stern, but an excellent school-mistress, and she that has lost her sight must collect her information from other sources."

"Well, you hear a man's step, I grant it," said Lucy; "but why, Alice, may it not be my father's?"

"The pace of age, my love, is timid and cautious—the foot takes leave of the earth slowly, and is planted down upon it with hesitation; it is the hasty and determined step of youth that I now hear, and—could I give credit to so strange a thought—I should say it was the step of a Ravenswood."

"This is, indeed," said Ravenswood, "an acuteness of organ which I could not have credited had I not witnessed it,—I am indeed the Master of Ravenswood, Alice—the son of your old master."

"You?" said the old woman with almost a scream of surprise—"you the master of Ravenswood—here—in this place, and thus accompanied?—I cannot believe it—Let me pass my old hand over your face, that my touch may bear witness to my ears."

The Master sate down beside her on the earthen bank, and permitted her to touch his features with her trembling hand.

"It is indeed!" she said, "it is the features as well as the voice of Ravenswood—the high lines of pride, as well as the bold and haughty tone—But what do you here, Master of Ravenswood?—what do you in your enemy's domain and in company with his child?"

As old Alice spoke, her face kindled, as probably that of an ancient feudal vassal might have done, in whose presence his youthful liege-lord had shewed some symptom of degenerating from the spirit of his ancestors.

"The Master of Ravenswood," said Lucy, who liked not the tone of this expostulation, and was desirous to abridge it, "is upon a visit to my father."

"Indeed!" said the old blind woman, in an accent of surprise.

"I knew," continued Lucy, "I should do him a pleasure by conducting him to your cottage."

"Where to say the truth, Alice," said Ravenswood, "I expected a more cordial reception."

"It is most wonderful," said the old woman, muttering to herself; "but the ways of heaven are not like our ways, and its judgments are brought about by means far beyond our fathoming.—Hearken, young man," she said; "your fathers were implacable, but they were honourable foes; they sought not to ruin their enemies under the mask of hospitality. What have you to do with Lucy Ashton?—why should your steps move in the same foot-path with her's?—why should your voice sound in the same chord and time with those of Sir William Ashton's daughter?—Young man, he who aims at revenge by dishonourable means"—

"Be silent woman!" said Ravenswood sternly; "is it the devil that prompts your voice? Know that this young lady has not on earth a friend, who would venture farther to save her from injury or from insult."

"And is it even so?" said the old woman in an altered but melancholy tone—"then God help you both!"

"Amen! Alice," said Lucy, who had not comprehended the import of what the blind woman had hinted, "and send you your senses, Alice, and your good humour. If you hold this mysterious language instead of welcoming your friends, they will think of you as other people do."

"And how do other people think?" said Ravenswood, for he also began to think the old woman spoke with incoherence.

"They think," said Henry Ashton, who came up at that moment, and whispered in Ravenswood's ear, "that she is a witch that should have been burnt with them that suffered at Haddington."

"What is that you say?" said Alice, turning towards the boy, her sightless visage inflamed with passion, "that I am a witch, and ought to have suffered with the helpless old wretches who were murdered at Haddington?"

"Hear to that now," again whispered Henry, "and me whispering lower than a wren cheeps."

"If the usurer, and the oppressor, and the grinder of the poor man's face, and the remover of ancient land-marks, and the subverter of ancient houses, were at the same stake with me, I could say, light the fire in God's name!"

"This is dreadful," said Lucy; "I have never seen the poor deserted woman in this state of mind; but age and poverty can ill bear reproach.—Come, Henry, we will leave her for the present—she wishes to speak with the Master alone. We will walk homeward, and rest us," she added, looking at Ravenswood, "by the Mermaiden's Well."

Alice made no answer till she was aware that they were out of hearing. She then said to Ravenswood, "And you, too, are angry with me, for my love?—it is just that strangers should be offended, but you, too, are angry."

"I am not angry, Alice," said the Master, "only surprised that you, whose good sense I have heard so often praised, should give way to offensive and unfounded suspicions."

"Offensive?" said Alice—"Ay, truth is ever offensive—but, surely, not unfounded."

"I tell you, dame, most groundless," replied Ravenswood.

"Then the world has changed its wont, and the Ravenswoods their hereditary temper, and the eyes of old Alice's understanding are yet more blind than those of her countenance. When did a Ravenswood seek the house of his enemy, but with the purpose of revenge?—and hither you are come, Edgar Ravenswood, either in fatal anger, or in still more fatal love."

"In neither," said Ravenswood, "I give you mine honour—I mean, I assure you."

Alice could not see his blushing cheek, but she noticed his hesitation, and that he retracted the pledge which he seemed at first disposed to attach to his denial.

"It is so, then," she said, "and therefore she is to tarry by the Mermaiden's Well! Often has it been called a place fatal to the race of Ravenswood—often has it proved so—but never was it likely to verify old sayings so much as on this day."

"You drive me to madness, Alice," said Ravenswood; "you are more silly and more superstitious than old Balderstone. Are you such a wretched Christian as to suppose I should maintain war with the Ashton family, as was the sanguinary custom in elder times? or do you suppose me so foolish, that I cannot walk by a young lady's side without plunging headlong in love with her?"

"My thoughts," replied Alice, "are my own; and if my mortal sight is closed to objects present with me, it may be I can look with more steeliness into future events. Are you prepared to sit lowest at the board which was once your father's own, unwillingly, as a connection and ally of his proud successor?—Are you ready to live on his bounty—to follow him in the bye-paths of intrigue and chicane, which none can better point out to you—to gnaw the bones of his prey when he has devoured the substance?—Can you say as Sir William Ashton says—think as he thinks—vote as he votes, and call your father's murderer your worshipful father-in-law and revered patron?—Ravenswood, I am the eldest servant of your house, and I would rather see you shrouded and coffined."

Ravenswood's next visit to Alice's cottage, is after he has seen or fancied he has seen an apparition near the fatal spot, the Mermaiden's fountain, and which assumes old Alice's form. On reaching her hut, he finds she had just expired, after having earnestly desired once more to see her master's son and renew her warning. Despatching her solitary attendant to the neighbouring village to procure the assistance of some females, he takes upon himself the melancholy office of watching by the dead body, till he is relieved by the speedy arrival of three sybils.

The burial duties rendered to the deceased, are, to the Scottish peasant of either sex, a labour of love. I know not whether it is from the temper of the people, grave and enthusiastic as it certainly is, or from the recollection of the ancient catholic opinions, when the funeral rites were always considered as a period of festival to the living; but feasting, good cheer, and even inebriety, were, and are, the frequent accompaniments of a Scottish old fashioned burial. What the funeral feast, or *dirgie*, as it is called, was to the men, the gloomy preparations of the dead body for the coffin were to the women. To straight the contorted limbs upon a board used for that melancholy purpose, to array the corpse in clean linen, and over that in its woollen shroud, were operations committed always to the old matrons of the village, and in which they found a singular and gloomy delight.

The old women paid the Master their salutations with a ghastly smile, which reminded him of the meeting betwixt Macbeth and the witches on the blasted heath of Forres. He gave them some money, and recommended to them the charge of the dead body of their contemporary, an office which they willingly undertook; intimating to

him at the same time that he must leave the hut, in order that they might begin their mournful duties. Ravenswood readily agreed to depart, only tarrying to recommend to them due attention to the body, and to receive information where he was to find the sexton, or beadle, who had in charge the deserted church-yard of the Armitage, in order to prepare matters for the reception of old Alice in the place of repose which she had selected for herself.

"Ye'll no be pinched to find out Johnie Mortshuegh," said the elder sybil, and still her withered cheek bore a grisly smile—"he dwells near the Tod's hole, an house of entertainment where there has been mony a blithe birling—for death and drink-draining are near neighbours to ane anither."

"Ay! and that's e'en true, cummer," said the lame hag, propping herself with a crutch which supported the shortness of her left leg, "for I mind when the father of this Master of Ravenswood that is now standing before us, sticked young Blackhall with his whinger, for a wrang word said ower their wine, or brandy, or what not—he gaed in as light as a lark, and he came out with his feet foremost—I was at the winding of the corpse; and when the bluid was washed off, he was a bonnie bouk of man's body."

It may be easily believed that this ill-timed anecdote hastened the Master's purpose of quitting a company so evil-omened and so odious. Yet, while walking to the tree to which his horse was tied, and busying himself with adjusting the girths of the saddle, he could not avoid hearing, through the hedge of the little garden, a conversation respecting himself, betwixt the lame woman and the octogenarian sybil. The pair had hobbed into the garden to gather rosemary, southern-wood, rue, and other plants proper to be strewed upon the body, and burned by way of fumigation in the chimney of the cottage. The paralytic wretch, almost exhausted by the journey, was left guard upon the corpse, lest witches or fiends might play their sport with it.

The following low croaking dialogue was necessarily overheard by the Master of Ravenswood:—"That's a fresh and full-grown hemlock, Annie Winnie—mony a cummer lang syne wad hae sought nae better horse to flee over hill and how, through mist and moonlight, and light doun in the King of France's cellar."

"Ay, cummer! but the very de'il has turned as hard-hearted now as the Lord Keeper, and the grit folk that hae breasts like whinstane. They prick us and they pine us, and they pit us on the pinny-winkles for witches; and, if I say my prayers backwards ten times over, Satan will never gi'e me amends o' them."

"Did ye ever see the foul thief?" asked her neighbour.

"Na!" replied the other spokeswoman; "but I trow I hae dreamed of him mony a time, and I think the day will come they will burn me for't. But ne'er mind, cummer! we hae this dollar of the Master's, and we'll send doun for bread and for aill, and tobacco, and a drap brandy to burn, and a wee pickle saft sugar—and be there de'il, or nae de'il, lass, we'll hae a merry night o't."

Here her leather chops uttered a sort of cackling ghastly laugh, resembling, to a certain degree, the cry of the screech-owl.

"He is a frank man, and a free handed man, the Master," said Annie Winnie, "and a comely personage—broad in the shouthers, and narrow around the lungies—he wad make a bonnie corpse—I wad like to hae the streaking and winding o' him."

"It is written on his brow, Annie Winnie," returned the octogenarian, her companion, "that hand of woman, or of man either, will never straught him—dead-deal will never be laid to his back—make you your market of that, for I hae it frae a sure hand."

"Will it be his lot to die on the battle-ground then, Ailsie Gourlay?—Will he die by the sword or the ball, as his forbears hae dune before him mony aye o' them?"

"Ask nae mair questions about it—he'll no be graced sae far," replied the sage.

"I ken ye are wiser than ither folk, Ailsie Gourlay—But wha tell'd ye this?"

"Fashna your thumb about that, Annie Winnie," answered the sybil—"I hae it frae a hand sure aneugh."

"But ye said ye never saw the foul thief," reiterated her inquisitive companion.

"I hae it frae as sure a hand," said Ailsie, "and from them that spaed his fortune before the sark gaed ower his head."

"Hark! I hear his horse's feet riding off," said the other; "they dinna sound as if good luck was wi' them."

"Mak haste, sirs," cried the paralytic hag from the cottage, "and let us do what is needfu', and say what is fitting; for, if the dead corpse binna straughted, it will girn and throw, and that will fear the best of us." Vol. ii. pp. 227—233.

These three amiable personages are again introduced at the funeral of Lucy Ashton.

While the mourners were busy in the vault, the three village hags, who, notwithstanding the unwonted earliness of the hour, had snuffed the carrion like vultures, were seated on the "through-stane," and engaged in their wonted unhallowed conference.

"Did not I say," said Dame Gourlay, "that the braw bridal wold be followed by as braw a funeral?"

"I think," answered Dame Winnie, "there's little bravery at it; neither meat nor drink, and just a wheen silver tippences to the poor folk; it was little worth while to come sae far road for sae sma' profit, and us sae frail."

"Out wretch!" replied Dame Gourlay, "can a' the dainties they could gi'e us be half sae sweet as this hour's vengeance? There they are that were capering on their prancing nags four days since, and they are now ganging as driegh and sober as ousellis the day. They were a' glistening wi' gowd and silver—they're now as black as the crook. And Miss Lucy Ashton, that grudged when an honest woman came near her, a taed may sit on her coffin the day, and she never scunner when he croaks. And Lady Ashton has hell-fire burning in her breast by this time; and Sir William, wi' his gibbets, and his faggots, and his chains, how likes he the witcheries of his ain dwelling house?"

"And is it true then," mumbled the paralytic wretch, "that the bride was traileed out of her bed and up the chimley by evil spirits, and that the bridegroom's face was wrung round ahint him?"

"Ye needna care wha did it, or how it was done," said Ailsie Gourley; "but I'll uphaud it for nae sticket job, and that the lairds and ladies ken this day."

"And was it true," said Annie Winnie, "sin ye ken sae mickle about it, that the picture of auld Sir Malise Ravenswood came down on the ha' floor, and led out the brawl before them a'?"

"Na," said Ailsie; "but into the ha' came the picture—and I ken weel how it came there—to gi'e them a warning that pride would get a fa'. But there's as queer a ploy, cummers, as ony o' thae, that's gaun on even now in the burial vault yonder—ye saw twal' mourners, wi' crape and cloke, gang down the steps pair and pair?"

"What should ail us to see them?" said the one old woman.

"I counted them," said the other, with the eagerness of a person to whom the spectacle had afforded too much interest to be viewed with indifference.

"But ye did not see," said Ailsie, exulting in her superior observation, "that there's a thirteenth amang them that they ken naething about; and, if auld freets say true, there's ane o' that company that'll no be lang for this world. But come awa, cummers; if we bide here, I'se warrant we get the wyte o' whatever ill comes of it, and that gude will come of it nane o' them need ever think to see."

"And thus, croaking like the ravens when they anticipate pestilence, the ill-boding sybils withdrew from the church yard." Vol. iii. 113—116.

The Second Tale is entitled, 'A Legend of Montrose.' It relates to the civil commotions which took place in Scotland, during the time that the dispute between Charles I. and the English Parliament was still under the decision of the sword, on the Convention of Estates having resolved to send an auxiliary army into England to take part against the Royalists. We waive entering into the Author's preliminary observations on the history of that period; they are substantially correct. The Tale itself will not admit of analysis, as the greater part of it is occupied with the development of two or three striking varieties of the wild Highland character, and of that of a loquacious, self-conceited, thorough-paced soldier of fortune, Captain Dugald Dalgetty. The chief interest arises from the bustle of warlike preparation, and the details of an actual conflict which terminated fatally for the Campbells. There is of course a heroine, whose unknown birth adds to the Tale a circumstance of mystery, and to whose powers of song the reader is indebted for the introduction of two or three beautiful little poems. In one of the prominent Highland characters, the attribute of second sight is described with all the effect which the Author knows so well how to impart to the supernatural, without seeming to exact too much from the reader's credulity. The portrait of

Montrose himself, as well as that of Argyle, is sketched with nice discrimination, and we, apprehend, historical accuracy.

The most striking scene in the Tale is that in which Dugald Dalgetty, who is sent from the army of Montrose with a flag of truce to Inverara castle, finds himself committed to a dungeon as a prisoner.

'The Captain finding himself deprived of light, in the manner we have described, and placed in a very uncertain situation, proceeded to descend the narrow and broken stair with all the caution in his power, hoping that he might find at the bottom some place to repose himself. But with all his care he could not finally avoid making a false step, which brought him down the four or five last steps too hastily to preserve his equilibrium. At the bottom he stumbled over a bundle of something soft, which stirred and uttered a groan, so deranging the Captain's descent, that he floundered forward, and finally fell upon his hands and knees on the floor of a damp and stone-paved dungeon.'

'When Dalgetty had recovered, his first demand was to know over whom he had stumbled.'

"He was a man a month since," answered a hollow and broken voice.

"And what is he now, then," said Dalgetty, "that he thinks it fitting to lie upon the lowest step of the stairs, and clew'd up like a burchin, that honourable cavaliers, who chance to be in trouble, may break their noses over him?"

"What is he now?" replied the same voice; "He is a wretched trunk, from which the boughs have one by one been lopped away, and which cares little how soon it is torn up and hewed into billets for the furnace."

"Friend," said Dalgetty, "I am sorry for you; but *patienza*, as the Spaniard says. If you had but been as quiet as a log, as you call yourself, I should have saved some excoriations on my hands and knees."

"You are a soldier," replied his fellow prisoner; "do you complain on account of a fall for which a boy would not bewail himself?"

"A soldier?" said the Captain; "and how do you know, in this cursed dark cavern, that I am a soldier?"

"I heard your armour clash as you fell," replied the prisoner, "and now I see it glimmer. When you have remained as long as I in this darkness, your eyes will distinguish the smallest eft that crawls on the floor."

"I had rather the devil picked them out!" said Dalgetty; "if this be the case, I shall wish for a short turn of the rope, a soldier's prayer, and a leap from a ladder. But what sort of provant have you got here—what food, I mean, brother in affliction?"

"Bread and water once a day," replied the voice.

"Pri thee, friend, let me taste your loaf," said Dalgetty; "I hope we shall play good comrades while we dwell together in this abominable pit."

"The loaf and jar of water," answered the other prisoner, "stand in the corner, two steps to your right hand. Take them, and welcome. With earthly food I have well nigh done."

Dalgetty did not wait for a second invitation, but groping out the provisions, began to munch at the stale black oaten loaf with as much heartiness as we have seen him play his part at better viands.

"This bread," he said, muttering with his mouth full at the same time, "is not very savoury; nevertheless, it is not much worse than that which we ate at the famous leaguer at Werben, where the valorous Gustavus foiled all the efforts of the celebrated Tilly, that terrible old hero, who had driven two kings out of the field—namely, Ferdinand of Bohemia, and Christian of Denmark.—And anent this water, which is none of the most sweet, I drink in the same to your speedy deliverance, comrade, not forgetting mine own, and devoutly wishing it were Rhenish wine, or humming Lubeck beer, at the least, were it but in honour of the pledge."

While Dalgetty ran on in this way, his teeth kept time with his tongue, and he speedily finished the provisions which the benevolence or indifference of his companion in misfortune had abandoned to his voracity. When this task was accomplished, he wrapped himself in his cloak, and seating himself in a corner of the dungeon in which he could obtain a support on each side, (for he had always been an admirer of elbow-chairs, he remarked, even from his youth upward,) he began to question his fellow-captive.

"Mine honest friend," said he, "you and I being comrades at bed and board, should be better acquainted. I am Dugald Dalgetty of Drumthwacket, and so forth, Major in a regiment of loyal Irish, and Envoy Extraordinary of a High and mighty Lord, James Earl of Montrose—Pray what may your name be?"

"It will avail you little to know," replied his more taciturn companion.

"Let me judge of that matter," answered the soldier.

"Well, then—Ranald Mac Eagh is my name—that is, Ranald Son of the Mist."

"Son of the Mist!" ejaculated Dalgetty. "Son of utter darkness, say I. But Ranald, since that is your name, how came you in possession of the provost's court of guard? what the devil brought you here, that is to say?"

"My misfortunes and my crimes."

* * * * *

"I presume, Ranald," continued Dalgetty, "that the three pretty fellows whom I saw yonder in the market place, strung up by the head like rizzer'd haddocks, claimed some interest in you?"

There was a brief pause ere the Highlander replied, in a tone of strong emotion,—"They were my sons, stranger—they were my sons!—blood of my blood—bone of my bone!—fleet of foot—unerring in aim—unvanquished by foemen till the sons of Diarmid overcame them by numbers! Why do I wish to survive them? The old trunk will less feel the rending up of its roots, than it has felt the lopping off of its graceful boughs. But Kenneth must be trained to revenge—the young eagle must learn from the old how to stoop on his foes.

I will purchase for his sake my life and my freedom, by discovering my secret to the Knight of Ardenvoehr."

" You may attain your end more easily," said a third voice mingling in the conference, " by entrusting it to me."

" All Highlanders are superstitious. " The Enemy of Mankind is among us!" said Ranald Mac Eagh, springing to his feet. His chains clattered as he rose, while he drew himself as far as they permitted from the quarter whence the voice appeared to proceed. His fear in some degree communicated itself to Captain Dalgetty, who began to repeat, in a sort of polyglott gibberish, all the exorcisms he had ever heard of, without being able to remember more than a word or two of each.

" *In nomine domini*, as we said at Mareschal College—*santissima madre di dios*, as the Spaniard has it—*alle guten geister loben den Herrn*, saith the blessed Psalmist, in Doctor Luther's translation"—

" A truce with your exorcisms," said the voice they had heard before; " though I come strangely among you, I am mortal like yourselves, and my assistance may avail you in your present straighth, if you are not too proud to be counselled."

While the stranger thus spoke, he withdrew the shade of a dark lantern, by whose feeble light Dalgetty could only discern that the speaker who had thus mysteriously united himself to their company, and mixed in their conversation, was a tall man, dressed in a livery cloak of the Marquis. His first glance was to his feet, but he saw neither the cloven foot which Scottish legends assign to the foul fiend, nor the horse's hoof by which he is distinguished in Germany. His first enquiry was, how the stranger had come among them?

" For," said he, " the creak of these rusty bars would have been heard had the door been made patent; and if you passed through the key-hole, truly, sir, put what face you will on it, you are not fit to be enrolled in a regiment of living men."

" I reserve my secret," answered the stranger, " until you shall merit the discovery by communicating to me some of yours. It may be that I shall be moved to let you out where I myself came in."

* * * * *

" You are a citizen of the world, Captain Dalgetty," said Murdoch Campbell, " and cannot be ignorant of our old Scotch proverb gif-gaf, which goes through all nations and all services."

" Then I should know something of it," said Dalgetty, " for, except the Turks, there are few powers in Europe whom I have not served, and I have sometimes thought of taking a turn either with Bethlem Gabor, or with the Janizaries."

" A man of your experience and unprejudiced ideas, then, will understand me at once," said Murdoch, " when I say, I mean that your freedom shall depend on your true and upright answer to a few trifling questions respecting the gentlemen you have left; their state of preparation; the number of their men, and nature of their appointments; and as much as you chance to know about their plan of operations."

" Just to satisfy your curiosity," said Dalgetty, " and without any farther purpose?"

"None in the world," replied Murdoch; "what interest should a poor devil like me take in their operations?"

"Make your interrogations then," said the Captain, "and I will answer them *peremptorie*."

"How many Irish may be on their march to join James Grahame the malignant?"

"Probably ten thousand," said Captain Dalgetty.

"Ten thousand!" replied Murdoch angrily; "we know that scarce two thousand landed at Ardnamurchan."

"Then you know more about them than I do," answered Captain Dalgetty, with great composure. "I never saw them mustered yet, or even under arms."

"And how many men of the clans may be expected?" demanded Murdoch.

"As many as they can make," replied the Captain.

"You are answering from the purpose, sir," said Murdoch; "speak plainly, will there be five thousand men?"

"There and thereabouts," answered Dalgetty.

"You are playing with your life, sir, if you trifle with me," replied the catechist; "one whistle of mine, and in less than ten minutes your head hangs on the draw-bridge."

"But to speak candidly, Mr. Murdoch," replied the Captain, "do you think it is a reasonable thing to ask me after the secrets of our army, and I engaged to serve for the whole campaign? If I taught you how to defeat Montrose, what becomes of my pay, arrears, and chance of booty?"

"I tell you," said Campbell, "that if you be stubborn, your campaign shall begin and end in a march to the block at the castle-gate, which stands ready for such land-laufers; but if you answer my questions faithfully, I will receive you into my—into the service of M'Callum More."

"Does the service afford good pay?" said Captain Dalgetty.

"He will double yours, if you will return to Montrose and act under his direction."

"I wish I had seen you, sir, before taking on with him," said Dalgetty, appearing to meditate.

"On the contrary, I can afford you more advantageous terms now," said the Campbell; "always supposing that you are faithful."

"Faithful, that is, to you, and a traitor to Montrose," answered the Captain.

"Faithful to the cause of religion and good order," answered Murdoch, "which sanctifies any deception you may employ to serve it."

"And the Marquis of Argyle—should I incline to enter his service, is he a kind master? demanded Dalgetty."

"Never man kinder," quoth Campbell.

"And bountiful to his officers?" pursued the Captain.

"The most open hand in Scotland," replied Murdoch.

"True and faithful to his engagements?" continued Dalgetty.

"As honourable a nobleman as breathes," said the clansman.

"I never heard so much good of him before," said Dalgetty;

"you must know the Marquis well, or rather you must be the Marquis himself. Lord of Argyle," he added, throwing himself suddenly on the disguised nobleman, "I arrest you in the name of King Charles as a traitor. If you venture to call for assistance, I will wrench round your neck."

'The attack which Dalgetty made upon Argyle's person was so sudden and unexpected, that he easily prostrated him on the floor of the dungeon, and held him down with one hand, while his right, grasping the Marquis's throat, was ready to strangle him on the slightest attempt to call for assistance.

"Lord of Argyle," he said, "it is now my turn to lay down the terms of capitulation. If you list to shew me the private way by which you entered the dungeon, you shall escape, on condition of being my *locum tenens*, as we said at the Mareschal College, until your warden visits his prisoners. But if not, I will first strangle you—I learned the art from a Polonian heyduck, who had been a slave in the Ottoman seraglio—and then seek out a mode of retreat."

"Villain! you would not murder me for my kindness," murmured Argyle.

"Not for your kindness, my lord," replied Dalgetty; "but first, to teach your lordship the *jus gentium* towards cavaliers who come to you under safe conduct; and secondly, to warn you of the danger of proposing dishonourable terms to any worthy soldado, in order to tempt him to become false to his standard during the term of his service."

"Spare my life," said Argyle, "and I will do as you require."

Dalgetty maintained his gripe upon the Marquis's throat, compressing it a little while he asked questions, and relaxing it so far as to give him the power of answering them.

"Where is the secret door into the dungeon?" he demanded.

"Hold up the lantern to the corner on your right hand, you will discern the iron which covers the spring," replied the Marquis.

"So far so good—Where does the passage lead to?"

"To my private apartment behind the tapestry," answered the prostrate nobleman.

"From thence how shall I reach the gate-way?"

"Through the grand gallery, the anti-room, the lackey's waiting-hall, the grand guard-room."

"All crowded with soldiers, factionaries, and attendants?—that will never do for me, my lord;—have you no secret passage to the gate, as you have to your dungeons? I have seen such in Germany."

"There is a passage through the chapel," said the Marquis, "opening from my apartment."

"And what is the pass-word at the gate?"

"The sword of Levi," replied the Marquis; "but if you will receive my pledge of honour, I will go with you, escort you through every guard, and set you at full liberty with a passport."

"I might trust you, my lord, were your throat not already black with the grasp of my fingers;—as it is, *beso los manos a usted*, as the Spaniard says. Yet you may grant me a passport;—are there writing materials in your apartment?"

" ' Surely ; and blank passports ready to be signed. I will attend you there,' said the Marquis, ' instantly.'

" It were too much honour for the like of me," said Dalgetty ; " your lordship shall remain under charge of mine honest friend Ranald Mac Eagh ; therefore, prithee let me drag you within reach of his chain—Honest Ranald, you see how matters stand with us. I shall find the means, I doubt not, of setting you at freedom. Mean time do as you see me do ; clap your hand thus on the weasand of this high and mighty prince under his ruff, and if he offer to struggle or cry out, fail not, my worthy Ranald, to squeeze doughtily ; and if it be *ad deliquium*, Ranald, that is, till he swoon, there is no great matter, seeing he designed your gullet and mine to still harder usage."

" ' If he offer at speech or struggle,' said Ranald, ' he dies by my hand.'

" ' That is right, Ranald—very spirited—a thorough-going friend that understands a hint is worth a million.' ' pp. 100—109.

These must suffice for extracts, and the length to which the article has extended, warns us to decline putting the patience of our readers to the test of any further comment. We had intended to offer a few remarks on the moral tendency, as well as the literary merits of these productions, but there lie before us so many works of fiction and no fiction, that we shall be at no loss for future opportunities to resume the discussion.

Art. III. *The Articles of the Synod of Dort*, and its Rejection of Errors : with the History of Events which made Way for that Synod, as published by the Authority of the States-General ; and the Documents confirming its Decisions. Translated from the Latin, with Notes, Remarks, and References. By Thomas Scott, A.M., Rector of Aston Sandford, Bucks. 8vo. pp. 185. Price 6s. 1818.

WE'RE the history of religious intolerance fairly written, and the causes to which the most disastrous and extensive injuries that Christianity has ever received, impartially recorded, it would be found that synods and councils have been among the most fruitful sources of mischief. Whether ancient or modern, in the East or in the West, general or particular, Popish or Protestant, they have ever proved admirable auxiliaries to the powers of darkness in their attempt to divide and afflict mankind. That the truth of the Gospel has not received any addition either to the force of its evidence or to the weight of its moral recommendations, from the decrees, and creeds, and confessions ordained and published by ecclesiastical assemblies, requires no proof beyond the mere recital of their acts and the perusal of their history. These must satisfy every impartial person who gives them his slightest attention, that it must have been by other means that religious truth and religious liberty have been preserved in the world. The patronage, the

artifices, the ambition, the turbulence, the wranglings and contentions, the uncharitableness and rigour, the censures and anathemas, which the history of councils and convocations exhibits, savour not at all of the spirit by which Christianity is to be purified of the corruptions which may blend with its profession and its institutes, and by the force of which it is to be perpetuated. And as to the settling of theological questions by a synod, it is the most hopeless of all projects that could be proposed for such a purpose. Controversies have originated and have been multiplied to an extent that defies calculation, by the debates and decrees of ecclesiastical assemblies. Nothing can be assumed as a more promising symptom for the peace of religious men, and the tranquillity of nations, so far as diversity of sentiment on questions of divinity is matter of consideration, than the entire desuetude of these assemblies. The history of ecclesiastical councils it would not perhaps be desirable to assign to complete forgetfulness ; it might rather seem to be advisable, in the present state of religion, that somewhat more of the public attention should be given to the records of their proceedings, for the purpose of maintaining in full operation the safeguards which are provided against religious usurpation in the recognised rights and liberties of Christians.

The Synod of Dort, our readers are aware, was assembled in the early part of the seventeenth century, for the purpose of determining the religious controversies which then prevailed in the Low Countries. To give even an abridged account of its proceedings, would occupy a greater number of our pages than we should be justified in devoting to any one subject. The doctrinal opinions of its members, are to us of no more consequence, than the opinions of the same number of individuals in our own country at the present moment, on the same points ; but their proceedings in proscribing their opponents, and pursuing them with all the rigours of the civil authority of the state, excite our utmost abhorrence against them, in common with those of all other supporters of intolerant measures. We should find no relief to the painful feelings with which we regard those measures, in the circumstance that the doctrines thus patronised, were articles of our own faith. In such a connexion they cease to challenge that attention which under other circumstances we should be ready to give them ; and we consider it to be, in reference to all such cases, our principal duty, to expose and censure the assumption and the exercise of a judging and punitive authority in the hands of religionists. The religious articles which Mr. Scott has translated from the *Acta Synodi Nationalis Dordrechti*, we shall not therefore examine ; but as he has, in some of the appended Remarks, introduced certain

questions of ecclesiastical polity which affect the essential liberties of religious profession, it is to these we shall confine our notice, with the view of furnishing an antidote against what we must characterize as their noxious tendency.

Were our opinion of books to be governed by the respect which we entertain for the authors of them, the present volume would possess no common claim to our most favourable judgement; the name in the title-page would at once supersede inquiry into its merits, and the expression of our sentiments on its contents. The character and the services of Mr. Scott lose nothing of their value by being referred to our estimation: the former we hold in high veneration, and the latter we cannot consider otherwise than as having been eminently useful in the support of truth and piety. It is however with his Book that our present business lies. Of this, it would have given us great pleasure to be able to speak in those terms of commendation which we have been accustomed to employ in reference to the former productions of the venerable Author. Our praise, however, must in the present instance be generally withheld, since neither the nature nor the execution of the volume which we are now reviewing, would justify our giving it our recommendation, as a work either necessary or useful.

This publication is but little entitled to be regarded as a solemn protest against all the means and occasions of debasing and corrupting the institutes of Christ; a kind of instrument which we confess we should be glad to see issuing from the hands of a Christian Minister in almost the very act of concluding the duties of such an office. And this perhaps we might have received, but for the influence which the secular establishment, within the pale of which he has so long ministered, has successfully employed, to induce in him an oversight of errors and corruptions, which with the light of the Scriptures he would not have failed to detect, and the detection of which could be accompanied only by the absolute renunciation of them. There are many passages in the work before us, which confirm us in the opinion that men bound by the chains of secular institutions of religion, and linked by oaths and office to a national establishment of Christianity, are the most unfit persons in the world to write and publish on subjects which regard the rights and liberties of Christian men. Their eye is not single, and their whole body therefore cannot be full of light.

In the Introduction which Mr. Scott has prefixed to the 'Preface addressed to the reformed Churches,' in which the rise and progress of those Controversies in Belgium, for the removal of which the Synod of Dort was convened, are related, he remarks, that no history can be attested as authentic, in a more satisfactory and unexceptionable manner, it being drawn up and

published by the authority and with the sanction of the States General and the Prince of Orange, as well as by that of the Synod itself; and that in every part of it, the *Acts*, or public records in which the events were registered, are referred to with the exact date of each transaction. He complains, that contrary to all the rules of a sober and unbiassed judgement, the unauthenticated histories of the Remonstrants concerning the Synod of Dort, have almost exclusively been noticed and credited by posterity, especially in this country, to the neglect of the authentic records. Now, we confess that the circumstances which are here mentioned as vouchers for the purity and unimpeachable authority of the history, would not induce us to regard it as unexceptionable. It is an *ex parte* history, and the reader's suspicion certainly cannot be laid asleep by the facts which are connected with its original publication. An edict issued by the States General, strictly prohibited the printing or the vending of any other account in Latin, Dutch, or French, in the federated provinces, during seven years, without a special licence for that purpose. This measure, which Mr. Scott remarks 'was impolitic, ' if not unjustifiable,' is certainly not adapted to gain our unhesitating confidence to the exclusive account; and when it is remembered that Prince Maurice and the Patrons of the Synod were the declared enemies of the party condemned by its decrees, caution would appear to be by no means unnecessary in perusing a history compiled under their sanction. As Protestant Dissenters, we should not consent that an account of the Hampton Court conference, published with the sanction of royal and of episcopal names, should be assumed as an unexceptionable history of that transaction: it would evidently be unfair to estimate the claims of the Puritans and to judge of their proceedings by such a standard. There is therefore strong ground on which to demur to the correctness and fulness of the account republished by Mr. Scott, and our objections to receive it as a satisfactory and authentic narrative, are not removed by the perusal of it.

Speaking of the Confessions and Catechisms of the Belgic Churches, Mr. Scott remarks, that the appeal of the Contra-Remonstrants is constantly made to those articles; 'not under the disadvantage in which some of us in England appeal to the Articles of our established church, while our opponents, with a degree of plausibility, interpret them in a different meaning.' This sentence may at once exhibit a specimen of the delusion into which some good men can permit themselves to be drawn, and of the useless and pernicious effects which spring from subscription to the formularies of ecclesiastical establishments. Mr. Scott, and the whole Evangelical party in the Church of England, do, we think, appeal with singular disadvantage to the Liturgy and Catechism of that Church. Doctrines which they do

not believe, are certainly as clearly defined in those documents, as any of the articles of religion in the Confession and Catechism of the Belgic Churches can be. There is not, we venture to assume, a single person capable of ascertaining the sense of any set of words whatever, and without prejudice, who would not consider the Liturgy and Catechism of the Church of England, as exhibiting a doctrine which Mr. Scott renounces as neither true nor safe, but as destructive as it is unscriptural. Is it possible for any doctrine to be more precisely defined in the Belgic or in any other Catechism, than the doctrine of Baptismal Regeneration is in the Formularies of the Church of England? No appeal was ever more correct than the appeal of Mr. Scott's 'opponents' to those Formularies, when they cite them, and urge their authority, in support of the tenet which they teach, that the Baptism of their church is identical with the spiritual regeneration of the baptised person. In the same way, therefore, and for the same reason, that a minister of the Church of England who does not believe in the doctrine of Baptismal regeneration, subscribes to its Formularies, its Liturgy, and its Catechism, the Belgic standards of divinity might have been subscribed by any and by every class of Theologians. That men who can and who do actually denounce Baptismal regeneration, as a doctrine irrational and unscriptural, an impious and fatal error, should hold office in a church which demands as a *sine qua non* of their ministry within its pale, subscription to this doctrine, is as much adapted to excite in our minds unfeigned surprise, as it can be that other ministers in other churches should retain situations at their altars, under the imposition of the articles of a creed in which they do not believe. In the present case, the non-importance or trivial consequence of the doctrine, is quite out of the question, since in the view of the Evangelical subscribers to the formularies of the Church of England, the doctrine of Baptismal Grace is an error of the greatest magnitude, and pregnant with destruction. If the tenet which a minister is required to subscribe with unfeigned assent to its truth, be one which he does not believe to be true, it can be only by a compromise of integrity that he can bend his neck to the yoke of office by professing his belief of it. Nothing, therefore, can be alleged in favour of the Contra-Remonstrants, in their opposition to the party in the Belgic Church, which they charged with the violation of the most solemn obligations, that may not be as fairly and as strongly urged against the opponents of Baptismal regeneration by their adversaries in the Church of England. How easily and how truly may the following judgement in reference to the one case, be applied to the other!

* Now he must be a most unreasonable and unfair advocate for the Remonstrants, who would require decided and conscientious Contra-

Remonstrants, holding responsible stations in the Belgick Churches, universities and schools, by virtue of their subscription to this Confession and Catechism, to suffer, without any effort to the contrary, those documents to be opposed, proscribed, and vilified; and contrary doctrines promulgated even by persons, who generally held their situations in the same manner.'

It seems then, that the abettors of Baptismal regeneration in the Church of England, ought not to suffer the opposers of that doctrine to assert and maintain tenets at variance with it, and entirely subversive of it! Further to shew the folly of all such methods of determining questions of religious doctrine as those which it is an object of this history of the Synod of Dort to countenance, we may consider what would be the result of a Synod of the English clergy at this present time, assembled for the purpose of deciding the controversy between the contending parties in the Church, on the baptismal regeneration question. Would not the party to which Mr. Scott belongs, be denounced and condemned, as being enemies to the doctrine of the Church? The reviving of the powers of Convocation has been by some of the English clergy recommended as a measure called for by the present state of their Church. We shall, we trust, have no more Convocations for the purpose of religious legislation; but if the present differences in the Church were to be referred to the judgement of a Convocation, after the example of the Synod of Dort, the result, we are persuaded, would be most disastrous to one class of its ministers, who would not fail to be proscribed as guilty of promulgating doctrines contrary to those formularies which they had solemnly pledged themselves to maintain. We certainly do think that every word which Mr. Scott has written in favour of the Synod of Dort and the Contra-Remonstrants, admits of an application which is strictly just against himself and his associates, as teaching a doctrine to which the Liturgy and Catechism of the Church of England are directly opposed. There can be no doubt that the doctrine of Baptismal Regeneration would be the test to which the leaders in a Convocation of the Clergy of the Church of England, would bring the professed fidelity of their opposing brethren to the doctrines of the Catechism and Liturgy; nor is there more room for doubt that a sentence of exclusion would be the result of such an ordeal. Were the evangelical part of the Clergy in the Episcopal Church of England, however, to be treated by their brethren in Convocation, as were the Remonstrant divines of the Presbyterian Church in the Low Countries, by the Synod of Dort, their complaints would be loud and grievous. It is clear that in all such assemblies, the majority and the powerful must prevail against the minority and the weak. We make these remarks for the purpose of shewing the absurdity of appeals to ecclesiastical councils, and the utter impossibility

bility that creeds and confessions, and liturgies and catechisms, should secure unanimity in religious doctrines, the utmost diversity being found to exist in national churches the most abundantly furnished with them. Unless the reign of ignorance and mental tyranny be complete in such communities, the boast that *Articles of Religion* are favourable to uniformity of religious doctrines, is the most idle and unmeaning of all declarations.

Mr. Scott, at pp. 9, 99, ventures to correct Mosheim, who remarks, (Vol. v. p. 367) that ‘After long and tedious debates, which were frequently attended with popular tumults and civil broils, this intricate controversy was, by the counsels and authority of Maurice, Prince of Orange, referred to the decision of the church assembled in a general Synod at Dordrecht, in the year 1618.’ But though MacLaine’s note is cited as in correction of Mosheim’s representation, there is evidently not the smallest occasion for finding fault with the statement of the historian. That the counsels and authority of Prince Maurice were employed in procuring the convocation of the Synod, is all that Mosheim asserts, and his assertion is proved to be correct, by the very history which Mr. Scott has translated and published.

‘But, moreover, the most illustrious Maurice, Prince of Orange, the governor of federated Belgium, as often before this, so now did not desist daily, in a most solemn and weighty manner, to obttest, as well the illustrious and most powerful the States General, and also the illustrious the States of Holland and West Friesland, that in proportion as the safety of the republic and the churches was dear to them, so they would give diligent endeavours that a remedy as soon as possible might be applied to these most grievous evils. For this purpose he also commanded and pressed upon them, the convocation of a national Synod, as the most ordinary and the safest remedy.’

It was then unquestionably by the counsels and authority of Maurice, Prince of Orange, that the Synod of Dort was procured. To this measure he was the more inclined, as he was politically opposed to the patrons of the Remonstrants. The agitations of the State were mixed with the religious questions which, in the United Provinces, divided the public mind ; and as has been but too commonly the practice of civil rulers, it was an object of great moment with Maurice, to engage the most popular and powerful ecclesiastics in his support. The deed by which the Synod was convoked, was in form similar to all the other public documents of the country, and necessarily included the mention of the States General as the supreme authority by which the assembly was called ; but Mosheim is unquestionably substantially correct in his statement of the facts.

We entirely concur in opinion with Mr. Scott, when he remarks, in reference to the religious dissensions in the Low

Countries previously to the assembling of the Synod of Dort, that

'The enlightened and decided friend to free enquiry, will see even in the causes of these complaints, (while the *immediate* effects may perhaps be deemed very unfavourable to truth and holiness.) the dawn of that more enlarged state of things, in which free investigation of both received, and exploded, and novel opinions, proves ultimately and highly beneficial to the cause of truth; and he will agree, that the arm of authority, secular or ecclesiastical, could not beneficially be exerted against it.'

But how unfortunate is it, that his mind should have been under the bias of a situation which seemed to him to require an exception that invalidates the whole force of the admitted maxim.

'Except so far,' he adds, 'as to require those who voluntarily belong to, and minister in any church, to conform to the rules of that church, or to recede from it without further molestation.'

Now, let the reader observe, that it is not the dismission of a minister from the congregation in which he officiates, when he can no longer perform the duties of his station agreeably to the will of the people whom he has engaged to serve, that is here recognised as the right of the congregation; the position is of a very different nature, that 'the arm of authority may beneficially be exerted' against the individual, to compel him either to conform to the rules of the church, or to resign his office. Of his conformity to the rules of the church, the secular or ecclesiastical authority is then to be the judge; and as the free investigation of received opinions is evidently inconsistent with that submission to confessions and catechisms which conformity to the rules of the church requires, and which binds the subscriber to the reception of definite articles of religion through the whole extent of the *credenda*, the arm of authority, according to this system, can be employed with the strictest justice to prevent, not merely free investigation, but all investigation of received opinion whatever.

Thus, Mr. Scott's exception, as in some other cases, destroys the rule altogether. With this proposition, that the 'arm of authority may be exerted beneficially in compelling the ministers of the church to conform to its rules, or to recede from it,' the Author cannot possibly maintain the consistency of free inquiry, or save his own credit as a patron of establishments of religion. The arm of authority is the arm of the person or persons who are to take cognizance of the rules of the church, and of the conformity of its ministers to its laws. Of these rules, and of this conformity, the persons in authority must therefore be the judges; and nothing can be clearer than that the opinions of these very persons will be assumed as the rule

by which to determine every question of difference among the ministers of the church. No doctrine will be allowed to be promulgated, but such as they themselves profess, and the abettors of opposite opinions must therefore be compelled to recede from the church. In this state of things, how is it possible that there should be permitted ‘the free investigation of ‘received and exploded and novel opinions?’ It, in course, occurs to us on this subject, and we must remind Mr. Scott of the important fact, that the entire *formularies* of his Church are provided, and by authority of its rulers are prescribed, expressly for avoiding ‘diversities of opinion, and for establishing uniformity of consent in true religion.’

This prescription to which Mr. Scott has submitted *ex animo*, as being a righteous one, involves him again in inconsistency, since it utterly and peremptorily excludes that investigation of opinions received, exploded, or novel, which he has informed us proves ultimately and highly beneficial to the cause of truth!

It is at best but perilous to a man’s integrity, for him to undertake to advocate confessions of faith which other men have compiled. Into this predicament of peril is a man betrayed, who has subscribed his unfeigned assent and consent to *formularies* of religious doctrine enjoined by secular authority, and prepared to his hand by individuals as fallible as any of their race, and whose circumstances might not be nearly so favourable as those of their descendants, for the investigation of truth. In our progress through this volume, this idea has on more than one occasion been forcibly impressed upon our minds. We have been obliged to view the Author in a connexion in which we certainly do not wish to view any person for whom we entertain so sincere a respect. In the following extract, compared with the *formularies* of the Church of which he is a minister, he will be found maintaining, in the one case, a doctrine to be false and unscriptural, which, in the other case, he declares that he believes to be scriptural and infallibly certain! The XVIIth Article of the *Synod of Dort*, is as follows :

‘ Seeing that we are to judge of the will of God by his word, which testifies that the children of believers are holy, not indeed by nature, but by the benefit of the gracious covenant, in which they are comprehended along with their parents, pious parents ought not to doubt of the election and salvation of their children, whom God hath called in infancy out of this life.’

On this Article Mr. Scott has the following note.

‘ The salvation of the offspring of believers, dying in infancy, is here scripturally stated, and not limited to such as are baptised. Nothing is said of the children of unbelievers dying in infancy; and the Scripture says nothing. But why might not these Calvinists have

as favourable a hope of all infants dying before actual sin, as Anti-Calvinists can have?" p. 119.

In the service for the Public Baptism of Infants, in the Book of Common Prayer and administration of the Sacraments in the Church of England, to which Mr. Scott has given his solemn assent, it is stated that '*It is certain by God's word*' that children *which are baptised*, dying before they commit 'actual sin, are undoubtedly saved.' Now, if the salvation of the offspring of believers dying in infancy, be scripturally stated in the Dort Article, it is not scripturally stated in the service for the Public Baptism of Infants in the Common Prayer Book. This says nothing about the offspring of believers, but declares the salvation of *all children baptised in infancy*, and dying before they commit actual sin. Yet, to this doctrine of the Common Prayer Book Mr. Scott has subscribed; a doctrine which is declared to be 'certain by God's word.' We should be glad if he could lay before us those parts of the word of God which establish this certainty: these however he cannot produce. To how pitiable a dilemma is that man reduced, who must declare his belief that the very same doctrine is scriptural, and is *not* scriptural!

Some very inappropriate remarks on Schism, which Mr. Scott includes in the number of 'great and grievous sins,' occur at p. 168. We affirm, that in a number of persons voluntarily uniting in Christian communion and worship, who cherish love to every true follower of Christ, wherever they may assemble, there is no schism. Mr. Scott well knows, that were the most pious company of Christian worshippers on earth, out of the pale of the Episcopal Church, to request his ministerial services in their assembly, he would not either preach to them the word of life, or administer the Lord's supper; nor would he admit the most gifted and the most holy minister that ever lived, not being a Member of the Established Church, to conduct the public services of religion in the place where he himself statedly officiates as a minister.—And is it for a man thus fencing himself out from the followers of Christ, to declaim against schism?

We should not have expected to find Mr. Scott writing in so very indistinct and unmeaning a manner upon this subject. He speaks of the Church of Christ being rent and split into parties, and seems to think that a national establishment is the *panacea*, the all healing remedy for this evil. The following description we submit to the reader's consideration.

'For these parties are generally more eager in disputing with each other, than "contending for the faith once delivered to the saints," in making proselytes than in seeking the conversion of sinners; and in rendering their opponents odious and ridiculous, than in exhibiting

our holy religion as lovely and attractive to all around them. In these things their zeal spends itself to no good purpose.'

This description we should apprehend is meant to be applied to professors of religion out of the Episcopal Church. For what strange work would it make, to suppose that within that Church there could really be *parties*, from which would follow, as a necessary consequence, that there could also within that Church be *schism*. The next thing would be to start the inquiry—who are the schismatics, and to what ramifications does the schism extend; an inquiry which might be attended with some danger to the party to which Mr. Scott is attached. We can guess somewhat at the meaning of the Daubeny's and the Mants, in their invectives against schismatics, but we really are at a loss to account for the use of such unmeaning language in a man like Mr. Scott.

The following passage affords a further illustration of the nature of the prejudice to which we have adverted as having a tendency to incapacitate a man for writing on these subjects with either clearness or consistency.

' But, whatever were the opinions or practice of those times in this respect, or whatever the sentiments of any in our times may be, it seems to me incontrovertible, that every church, or associated company of Christians, whether as a national establishment, or in any other form, has a right (for the use of which they are responsible to God alone) to appoint the terms, on which such as *voluntarily* desire it, shall be admitted to communion with them, or to teach as pastors, and as tutors in their schools and academies; to refuse admission to such as do not agree to these terms, and to exclude those who afterwards act contrary to them. And if they have funds, which are properly *their own*, they have a right to employ these funds, to the exclusive support of such as voluntarily concur with them; *volenti non sit injuria*, and it is absurd to deem those *compelled* or their liberty infringed, who of *their own voluntary will* choose to conform, whether under an establishment, or elsewhere. The Eclectic Review on "Gisborne on the Colossians," says; "Was it possible for the author of these discourses to put down a sentiment so just and so weighty as this, without the perception of its censure bearing against the rites and ceremonies of his own church? Is there nothing of will-worship in that communion? What are sponsors and the sign of the cross in baptism, the *compulsion* to kneel at the Lord's supper, but new commands and prohibitions added to those which are established in the Bible?" Eclectic Review, May 1817, p. 481.'

' My concern at present, is only with the word *compulsion*. Can it be conceived that they who voluntarily come to the Lord's supper in the Church of England, consider kneeling as compulsion? And who is at present *compelled* to receive the Lord's supper in that church? Some indeed are *tempted*, too strongly tempted; but none are compelled. Again, would it not excite at least as much surprise and per-

plexity in a dissenting congregation, both to minister and communicants, if one or more of the company should kneel down to receive the bread and wine, and refuse to receive them in any other posture; as it would in a church, if one or more should sit down, or stand, or refuse to kneel, at the time of receiving? Should the custom of receiving in a sitting posture, be considered as *compulsion*, and as a command or prohibition added to those which are established in the Bible? By no means. Each company has its usage, whether established by law, or by the appointment of an independent Church.' pp. 182, 183.

By no means, we repeat, should the custom of receiving the Lord's Supper in a sitting posture in Dissenting Societies, be considered as compulsion, and as a command or prohibition added to those which are already established in the Bible, for this reason, - the posture is discretionary in the communicant. Dissenting Societies have no command or prohibition on the subject. There is not, we verily believe, a Dissenting Society in the kingdom, in which a candidate for communion would be repelled from the Lord's Table, because he preferred receiving the elements in a kneeling or a standing posture. Instances have come under our own knowledge, in which the communicant has received, and is still in the practice of receiving, the bread and wine, otherwise than in a sitting posture, without offence either to the minister or the other communicants. Independent churches have no such appointment in regard to any particular usage, but recognise in all their members perfect freedom to adopt that posture which they may themselves think right. It is nothing less than disingenuous in the Author, to represent the two cases as parallel: they differ from each other *toto caelo*. In the Church of England, a communicant *must* kneel, else would he not be allowed to receive the bread and wine in the Lord's Supper. There is a peremptory and exclusive law in the Church of England, that every person receiving the Lord's Supper, shall receive it kneeling; it is therefore a *compulsory law*. Mr. Scott will not pretend that kneeling is a Scriptural term of communion, and he expressly designates the imposition of things not *Scriptural*, as an instance of spiritual tyranny, as the practice of those who would "lord it over other men's consciences." He describes it as the proper duty of ecclesiastical rulers, to 'desist from peremptorily requiring such things as are doubtful, and liable to be misunderstood, and so scrupled by upright, peaceable, and conscientious persons.' p. 168. Kneeling has been scrupled by thousands of upright, peaceable, and conscientious persons: were their scruples ever regarded by the rulers of the Church? Was not compliance with the law of kneeling at the Lord's Supper peremptorily required, and have not the most grievous pains and penalties been inflicted upon the upright and the peaceable for their refusal? Mr. Scott must be reminded that it is the consti-

tution of his Church that is the subject of consideration, and this is to be sought in the laws and canons on which it was originally founded, and which are still its laws. To represent the Church of England as a voluntary association of Christians, and to speak of its ministers as if the circumstances of their appointment to the sacred office bore a resemblance to those of the officers of voluntary societies, is to pervert things as well as words. The plain account of the matter is, that in the Church of England all the principles essential to the existence of a voluntary society are unknown, and that kneeling at the Lord's Supper, like many others of its ordinances, is enforced by a compulsory law.

To expose the utter futility of Mr. Scott's remarks on the passage quoted from our Review of Mr. Gisborne's work, we would just put his question into the lips of a Roman Catholic, who might ask, whether any person in England is compelled to receive the Lord's Supper in the Church of Rome, or otherwise to be in communion with it. No one, he would say, is so compelled. But would it be incorrect, therefore, to assert the intolerance of that Church, or to maintain its assumption of a compulsory power? Looking at the whole constitution of the Romish Church, is it any thing else than compulsory in its laws? So let the constitution of the Church of England be examined, and its rules will be found to be compulsory statutes. The constitution of the Church of England is the very same as when it was originally established; its laws have neither been annulled nor altered: if its provisions were compulsory *then*, they are compulsory *now*. Our communicating in another church, is in the exercise of a right which, with the consent of the Church of England, we certainly never should have enjoyed: we owe no part of our rights and liberties to her concessions. There is but too much reason for believing that could her will have availed, we must either have bowed our knee before her altars, and paid good English pence for our Pater-noster, or have felt the full weight of the arm of secular authority.

'Every associated company of Christians,' we agree with Mr. Scott, has a right to appoint the terms on which such as voluntarily desire it, shall be admitted to commune with them, or to teach as pastors; and if they have funds *which are properly their own*, they have a right to employ these funds to the exclusive support of such as voluntarily concur with them. On these principles we would rest the whole of the discussion.

'An associated company of Christians,' is the subject of Mr. Scott's proposition;—but where are we to find it? Not in the National Church by law established. For can persons who have no knowledge of each other, who never saw each other, and who reside some hundred of miles apart from each other, be described as 'an associated company of Christians?' To put the question is to

point out proof demonstrative that the proposition of Mr. Scott is utterly devoid of propriety and truth in its application to a national establishment. ‘An associated company of Christians,’ must indubitably mean a number of Christians who form one society, by voluntarily assembling together. Let us, then, next examine how the proposition will apply to a congregation assembling in a parish church. Here the people who constitute the congregation, have absolutely nothing at all to do with the admission of candidates to communion, nor with the appointment and admission of pastors. When there is no pastor, or, to use the common and more proper term, when the living is vacant, the congregation cannot so much as conjecture who will be the next occupant. He receives his appointment not from them; they have not even a negative upon his appointment; and when he takes possession, he comes to them a stranger, and frequently is found to be a person from whom they are altogether averse, and whom, if they could, they would dismiss. Then, as to the employment of the funds, what construction are we to put upon the qualifying expressions, ‘which are properly their own?’ What are the funds which belong to a voluntary society, ‘an associated company of Christians?’ and who are the persons that should have the control of such funds? For an ‘associated company of Christians’ possessing and entitled to possess the rights in question, Mr. Scott must look elsewhere than to either a national or a parochial church.

How just is the following account of Excommunication!

‘Excommunication, according to scripture, is nothing more than simple exclusion from the communion of the Church, “Let him be “as an heathen man, and a publican;” except when God *miraculously* by his Apostles, who could in that respect, “do nothing against the “truth, but for the truth,” inflicted salutary chastisements, “for the “destruction of the flesh, that the spirit might be saved in the day of “the Lord Jesus;” or that “others might learn not to blaspheme.”’

The subsequent sentence describes precisely such an excommunication as the Church to which our Author belongs, fulminates against transgressors.

‘But when, in addition to such an exclusion, many heavy consequences followed, even to fines, banishment, imprisonment, exclusion from the common benefits of society, and even death, the very word *excommunication* became dreadful and hateful.’

How could the Author, how could so many like him, continue for many years to retain situations as ministers in the Church, without protesting against its law of excommunication? How can they boast at public meetings of their Apostolical Church, with the dreadful and hateful curse of its excommunication before them? We must be allowed to think it strange that Mr. Scott and men who agree with him in religious senti-

ment, should quietly retain their situations in the Church, without protesting against, without using every exertion to free themselves from, the burden of this interdictive law—this form and ordinance of Excommunication. It is not an abrogated law, but still retains its place in the statute book of the Church, and its sentence could be fulminated, to the terror and ruin of its unhappy victims.

Proofs crowd upon us as we proceed towards the conclusion of the volume, of the influence of the Author's situation in disqualifying him for the office of a reviewer of ecclesiastical history. It is impossible for us to conceal our astonishment when we find Mr. Scott, the Editor of a valuable *Commentary* on the whole Bible, gravely stating, (page 172) that on the subject of interference with religion by penal means, ‘not a word occurs in the ‘New Testament, except as our Lord blamed the Apostles when ‘they forbade one to cast out devils, because he followed not with ‘them.’ How is such an assertion coming from such a man, to be accounted for? Did not Jesus reprove his disciples who would have commanded fire from heaven to destroy the Samaritans for not receiving him? and did he not deliver a maxim on that occasion, which furnishes a conclusive reason against all annoyance for religion?—“He turned and rebuked them, and said, “Ye know not what manner of spirit ye are of; for the Son of “Man is come, not to destroy men’s lives, but to save them.” Are there not besides this, numerous other passages in the New Testament, similar in spirit and in import? Did not the Apostles, in refusing compliance with the commands of the Jewish rulers who had assumed the authority of controlling religion, and in the reason which they assigned to justify their refusal, “We ought “to obey God rather than men,” protest against the use of penal means in the cause of religion? And what but the exclusion of all such means are we to consider as the design of the inspired writers of the New Testament in such passages as these?—“The servant of the Lord must not strive, but be gentle unto all “men, apt to teach, patient; in meekness instructing those that “oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth”—“Who art thou “that judgest another man’s servant?”—“The weapons of our “warfare are not carnal,” &c. &c.

Before we conclude, we must notice a principle which is not peculiar to the present Author, but which we believe is neither impartially applied, nor advantageous to those who maintain it, as assisting them in the correct appreciation of the religious rights of mankind. The principle in question is, that the abettors of persecution in other times than the present, ought not to be held amenable to the rule by which in the present times we should judge the subject. “The measure adopted by the Rulers of Bel-

gium, in respect of the decisions of the Synod of Dort, ought 'not,' says Mr. Scott, 'to be judged according to the generally prevailing sentiments of modern times.' How is it that we hear so much of this allowance as being proper and necessary in some cases, and in others that we hear nothing of it? Certainly, if it be 'palpably unjust' to judge the rulers of Belgium for their persecution of the religionists whom they condemned, by a law which is admitted to be a just one in the present circumstances of mankind, it must be as unrighteous to try the proceedings of the Romish Church in matters of persecution, by the same standard. Yet we never hear from clergymen, members of the Church of England, a single word in relation to the latter, but on the contrary the enormities of the Romish Church are described in the language of invective, and are cited as proofs of the antichristian spirit of her institutions. When are the cruelties of Bonner and Gardner softened down by considerations drawn from the age and circumstances in which they conducted the trials and the execution of Protestant sufferers? But if in the prevailing sentiments and practice of the times in which they lived, palliating circumstances are to be found to lessen the guilt and extenuate the odium of persecuting measures, as directed by one class of Protestants against another, the same apology must be allowed on the behalf of other persecutors, should they be found even in the precincts of the Church of Rome. Whatever be, or whatever may have been, the practice of religionists, there is an equal and unbending law by which they must be all judged; and we cannot but suspect that some very unworthy influence is suffered to pervert men's judgments, when they make the distinction, and apply the softenings and the filings of their apologies, for any class of men, in any time or country, who have afflicted and tormented their fellow creatures for religious differences.

Mr. Scott's Book itself affords a practical demonstration of the folly and inutility of ecclesiastical legislation. For it must be evident that the exercise of private judgement, is excluded by the authority assumed by religious Synods in the compilation and publishing of their decrees; yet, Mr. Scott's remarks are in several instances condemnatory of the acts of the Dort Assembly. Thus the right of judging them, and of pronouncing on the equity and expedience of them, is by him both claimed and exercised; and if one individual may in this manner decide upon them, another person may so express his opinion upon them, and another, till the right and practice become universal. But could it be the design of any council to admit of such a right, as the right of all men, or is the examination and refusal to receive its dictates consistent with the purpose and supposed authority of its laws? The cases are at variance with each other, and the one can be maintained only as the other is de-

stroyed. The conclusion to which the better part of Mr. Scott's remarks would lead every unprejudiced mind seriously engaged in the inquiry which religious duty involves, is in perfect accordance with our own frequently expressed opinion, that every individual must on his own personal responsibility to the Judge of all men, be the arbiter of his own religious creed and practice, receiving as obligatory on his conscience such doctrines and precepts as he perceives are communicated in the means of instruction furnished to him by a Divine authority; and that a congregation of religious worshippers is scripturally and truly formed only by the voluntary association of individuals for religious purposes. This account is simple and intelligible, and is amply sufficient for our guidance in the whole business of religion. Let it not be deserted or exchanged for the sophistry and mischievous assumptions that would impose upon us the right, the necessity, or the utility of ecclesiastical Councils and Convocations.

Nunquam periclitatur Religio nisi inter Reverendissimos.

Art. IV. Select Scriptural Proofs of the Trinity, arranged in Four Discourses; delivered in the Chapel of Trinity College, Dublin: to which are annexed, Notes and Illustrations. By the Very Rev. Richard Graves, D.D. M.R.I.A. Dean of Ardagh, &c. &c. 8vo. pp. 144. lxxvi. Price 7s. 1819.

DEAN Graves writes with simplicity and seriousness; and his pages are exempt from the common vices of theological controversy. Indeed, these Discourses are professedly not of a controversial character. The Author's object has been, he says, to select for the use of general readers,

'the most clear, decisive, and undisputed proofs of this radical doctrine of the Christian Faith (the Trinity); to disentangle them as far as possible from the intricacy, and free them from the personality, of controversy; to exhibit them in such an arrangement, as might mark out their connexion, and express these vital truths of the Gospel in such a manner as might not only convince the understanding, but impress them on the heart.'

He has brought forward especially those

'scriptural arguments and views which, at an early period of his life, had decided his own opinion on this sacred subject, and which, after studying the Controversy upon it, he still thinks the most convincing. That they may equally satisfy the minds of his readers, is his most anxious wish; as he does not hesitate to declare it as his firm conviction, that, in whatever portion of the Christian Church this great truth is denied, or even neglected and unattended to, the foundation of true Christianity will be gradually subverted, and a ra-

vid and deplorable decay of religious faith and of reverence for the Holy Scriptures will follow ; until ultimately, infidelity and irreligion will undermine gospel truth and gospel piety.

‘ Happy indeed would the Writer be, if (this volume) should contribute to impress, upon a single ingenuous mind, that faith in the Father, Son, and Holy Ghost, which is the sum of the Christian religion, the basis of piety and virtue, and the guide to heaven.’

The argument of the First Discourse is founded, chiefly, upon the *formula* of baptism, (Matt. xxviii. 19.) and the apostolic benedictions (2 Cor. xiii. 14 and other places). The remaining three Discourses treat the usual heads of argument in proof of the Supreme Divinity of our Lord. We must remark upon the *incorrectness* of the designation of the volume. The necessary implication of one doctrine in another, does not furnish a good reason for an indiscriminating metonymy in the employment of terms. The topic of more than four fifths of this volume is, the Divinity of Christ ; while points properly belonging to a defence of the doctrine of the *Trinity*, are not even adverted to. It is not the restriction of the Author’s plan, but the inappropriateness of his Title, with which we find fault. Perhaps it may seem hypercritical to remark upon this mere catachresis. But the term, ‘ the *Trinity*,’ is surely one which should be used with especial propriety, and had always better be economized than lavished. Nothing would seem to demand that it should be obtruded upon the title-page of a volume like the one before us. It is granted that the employment of this term has perhaps become unavoidable ; but we must not forget that it is of polemic origin ;—that it is *heresy* which has introduced it into theology, and that it is *heresy* alone which can sanction our continued use of it. It recalls to the thoughts the errors it has been employed to oppose, rather than the truth it seems to express, and it is therefore best used where it is most needed ; that is to say, as a *defensive invention*, when we are called explicitly to withstand heretical hypotheses on the mystery of the Divine name. It continues, perhaps still, to be unavoidable, that we should so far consent to accommodate our phraseology, as to tell the Socinian, the Arian, the Sabellian, that we are Trinitarians. But, except on such occasions, we may surely well be content with the competency of Scripture phraseology. Nor must we allow ourselves to be seduced, by a spirit of controversial anxiety, into the supposition, that this hostile word can add any thing to the faith of him who, unlearned in the history of human presumption, in simplicity of mind receives from the Christian Scriptures alone, as the object of undivided worship, the Name of the Father, and of the Son, and of the Holy Ghost.

May we be allowed, without being accused of a sinister or
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offensive feeling, to remark, that the appearance of what might be termed a *professional* fondness for this word—the “Trinity,” betrayed by an unsuitable and incorrect obtrusion of it, presents a very great occasion of stumbling to those whom we would fain lead back to purity and simplicity of the faith. Whatever may be thought of the large advantages of a national profession of orthodoxy, secured by statutes and endowments, the existence of an attendant partial evil, cannot be denied, in the occasion, thereby afforded, and actually employed, to inflate the outcry of objectors, and to corroborate the prejudices of the sceptic. Nor is it easy to imagine to what extent this evil might operate, were it not for the counteraction furnished by the fact of a wide and firm orthodoxy that is unendowed and unimpeachable. We grant that an eagerness or a willingness to impute insincerity or secular motive to the clergy of an established and endowed church, ought to be taken as an indication of the low illiberality of a vulgar spirit; but surely, the beneficed defenders of our common faith should think a peculiar necessity imposed upon them, to study eminent propriety and Scriptural simplicity in the terms and style of their apologies. Although they may be themselves conscious of a well-grounded and unbiased conviction of the doctrines they teach, they must feel that they are subjected to a peculiar disadvantage in their attempts to dissipate the scepticism of those whose disease and misfortune it is to have become the prey of a temper of universal suspicion. This disadvantage requires to be counterpoised by an undeviating restriction in argument to the sufficient and supreme authority of Holy Scripture. In the controversy with Socinians, there are many subsidiary topics which ought not to be neglected; but perhaps they are insisted upon with the best grace and effect by those whose profession of orthodoxy is liable to no kind of inviolous exception. The reader unconsciously grants the largest indulgence in the pursuit of secondary proofs, to the writer whose belief and profession he esteems to be the most independent and spontaneous. Yet he may soon be won to give his confidence even to the *official*, and, perhaps, suspected apologist, whom he perceives to demand no assent that is not directly yielded to the One Master and Lord of Faith.

It would, however, be quite unjust to seem to insinuate that Dean Graves attempts to rest his argument on any other ground than that of the sovereign authority of Holy Scripture, or that he displays any other temper than that which becomes a minister of Christ. The following passage certainly does not indicate the spirit of priestly imposition or intolerance.

‘This great truth’ (the Trinity, as contained in the formula of baptism) ‘is therefore put forward by the Founder of our holy religion, the author and finisher of our faith, not as an obscure and unconnected

dogma, which may be rejected because mysterious, or disregarded as unessential, but as the great confession of faith, indispensably required from all who seek admission into his church on earth, or hope to be received as his followers in heaven.

'I do not, in thus asserting the importance of this great truth, mean to pronounce any sentence of uncharitable condemnation against those who may question or deny it; to the all searching God, who alone knows the sources of every man's opinions, the sincerity of his faith, and the singleness of his heart, must the final decision be referred; "to his own master must every man stand or fall;" but the rank in which this leading doctrine is placed by the divine teacher of truth himself, must not be lowered or concealed, from an affectation of a liberality, which is only another word for indifference to religious truth, a sacrifice of the doctrines of God, to the applause of man; "whether men will hear or whether they will forbear," the Minister of the Gospel must proclaim its clear truth aloud, and spare not; he must endeavour to rouse the careless to serious inquiry, to check the presumption of the arrogant disputant, by placing in a clear light the greatness of that authority which such men disregard, and to fix the faith of the wavering, by exhibiting to them the danger of incurring serious guilt, by making shipwreck of their faith; and certainly there can be no tenet of Christianity, the admission of which appears more necessary, or its abandonment more dangerous, than this which our Divine Lord places at the very foundation of his system, and the acceptance of which he marks as the indispensable condition of admission into his church.'—pp. 8, 9.

In these sentiments the Author seems to observe the line on which it behooves us to move. Here is the *χρηματιστηριον* which we are fully justified in attaching to Scriptural statements; but not the *αειδεις δισταγματων* which has been so unhappily appended to human explications.

Dean Graves presents the argument in a way that may indeed be sufficiently satisfactory to the reader who is simply concerned to yield himself to the plain intention of the inspired volume, and who believes that the rule of faith cannot demand an elaborate casuistry for the detection of its true import. But where this spirit of elaborate casuistry has once fascinated the mind, it so far impairs the natural susceptibility of the understanding to the impression of evidence, that a degree of force, condensation, and urgency of style, is required, even to disturb for a moment, if we may so speak, the stagnancy, the infatuation of the faculties. These discourses are adapted to make a favourable impression on the mind of the serious and candid inquirer, but we could hardly recommend them where we feared that seriousness and candour were wanting.

Ait. V. *Travels in France*, in 1818. By Lieut. Francis Hall, 14th Light Dragoons. H. P. Author of *Travels in Canada and the United States*. 8vo. pp. 434. London. 1819.

IT so happens that this volume has fallen under our notice, before the Author's former publication. The title of the present work does not promise much novelty, but we were led to argue well of its contents by two circumstances; first, that the Traveller is one who had visited other latitudes before he crossed the Channel, and might therefore be expected to know his business better than most gentlemen or lady tourists; and secondly, that he shews himself, in his first sentence, well aware of the hackneyed nature of his subject, having chosen the undistinguishing and unpromising title of "Travels in France," apparently from a dislike of affectation. 'A man must have "considerable literary courage," he says, "to write "Travels "in France," especially if he begins by Calais;' and at Calais the work begins. Of the quality which he thus designates, there is certainly no deficiency displayed: no timid hesitancy of opinion, or unmanly diffidence, discovers itself in treating any subject which occurs. The Author, throughout the volume, converses with his readers with the air of competent self-possession, generally inspired by military habits and what is termed a knowledge of the world. He has evidently been at some pains to render his journal interesting, in order that those who, on the strength of his *Travels in Canada*, should become the purchasers of his second production, might not complain of their penitworth. The architectural descriptions claim the merit of minuteness and technical propriety, the plans of several churches being introduced. There is a careful specification of dates in the historical notices, sometimes in correction of writers who have preceded him. The references to Authors on topics of literary interest or antiquarian curiosity, are, indeed, sufficiently various to have required, in the getting up of the work, the aid of a good library. In fact, Lieutenant Hall writes like a well read, intelligent man, accustomed to the independent though desultory exercise of his own faculties, and to the free assertion of his own opinions, but making no pretensions either to philosophical habits of thinking, or to an over-rigid morality.

We have reason to wish, indeed, that the evidence on this last point, had been somewhat less glaring; but we like a person to speak out, claiming in return for ourselves a similar privilege. It certainly might be adduced as a signal exhibition of 'literary courage,' that in combating Mr. John Scott's 'unmerciful philippies' against a certain class of the female population of Paris, our Author becomes the apologist for that

much misrepresented description of character, the *Aspasias* of the day. The following sentence will suffice to make our readers acquainted with the tenor of the paragraph referred to.

‘The Greeks did not hold our orthodox opinion in this respect; since their gravest philosophers and statesmen professed to find not only pleasure, but improvement, in the fascinating society of the Aspasia, or Leontium of the day.’

It is of no great consequence whether the Author has mis-understood, or designedly misrepresented, what former writers have advanced upon the subject; nor do we care to know to whom he refers under the designation of *the saints*. ‘It is ‘always the saints,’ he says, ‘who find vice so dreadfully attractive.’ What appears to have been the sentiment he wishes to hold up to ridicule, is this, that the external decorum which for the most part vice is said to observe in the French metropolis, although in itself a circumstance seemingly favourable to the interests of society, yet, connected as it is with a prevailing laxity of morals, and an intercommunion of the virtuous and the vicious portions of the female community, has in effect a tendency rather prejudicial than otherwise. It is very true, that when the habit of self indulgence, whatever be its object, has acquired a certain degree of force, it is neither the attractions of the object itself, nor the pleasure it is capable of yielding, that then regulate the eagerness of passion; for even loathing and disgust may mingle with the momentary satisfaction of attainment. In this case, to use our Lieutenant’s metaphor, ‘the demand for the commodity’ will not be ‘a jot lessened by the deterioration of its quality.’ The impulses to which the voluptuary has abandoned himself, are only in part caused by the object to which they point; and at every step in his progress, the share which the object has in producing the impulse, is diminished. No degree of deformity or loathsomeness, of which vice is susceptible, would be found sufficient to repel the ardour of her votaries. It is a fact, that, in some cases, qualities the very opposites of those which first attracted and delighted, become in time the stimulants of the palled faculties, and nature becomes reconciled to antipathies. It is this which makes vice ‘so dreadfully attractive.’ Our Author flippantly remarks, that ‘to say vice must be rendered perfectly loath-some, before virtue is out of danger from its attractions, is to declare that, *cæteris paribus*, vice is preferable to virtue.’ This could scarcely impose itself upon his own mind as reasoning; but we would go further, and say that even though vice were rendered perfectly loathsome, such virtue as man can boast of, would not even then be out of all danger in maintaining with it a familiarity of intercourse. Nothing can be more

certain than that the moral sentiments of men are subject to indefinite modification according to the affinity existing between the qualities of good or evil attaching to the objects of pursuit, and their own characters. This 'is the secret' for which our Author would substitute a different solution.

We believe that disgust at vice in any form, is, at the best, a very feeble barrier of virtue; more especially when that disgust has respect not to the essential character of the object, but to something purely extrinsic and accidental attaching to it, as for instance, the disregard of outward decorum which is not necessarily attendant upon immorality. It were easy to extirpate a sentiment which had no deeper root than that; and feeble indeed would be the resistance it would oppose to occasion. We cannot therefore for a moment admit that the seductive attractions of vicious pleasure would become more dangerous, in consequence of its being compelled to put on in public, the appearance of modesty and decorum. Yet, if the observance of these terms be all that is required as a passport to social intercourse, if the boundaries of moral character be disregarded, if there be no other regulating principle of virtuous propriety than physical shame, it is obvious that the distance between the respectable and the vicious portions of the community, is not lessened in appearance only; there has taken place an actual compromise. And this, we believe, is strictly true of Parisian society.

Even our gay Lieutenant, who is unwilling to regard the hopeless abandonment of principle in the class alluded to, as any thing more than 'a single moral defect which neither necessarily involves all other vices, nor is in such natural antipathy with good qualities as never to be found in their society,'—even he bears testimony to the facts which may be regarded as the natural consequence of such a sentiment having become general. This 'single moral defect' is found co-existing in the character of the French women, with all the *good qualities* which will admit of such combination, under the aggravated circumstances of conjugal infidelity.

'I have sometimes,' he says, 'questioned females on this point (which, by the way, may be done without any fear of giving offence,) "The French ladies, madam, sometimes play their husbands false?" "Oh, mais oui, Monsieur, dix fois par jour—and les Anglaises? jamais, " n'est ce pas? elles sont glacées.' I confess the liberality of such concessions often tended rather to shake, than to confirm my belief, till I met with, what I must be allowed to call, the unexceptionable testimony of an officer of cavalry, with whom I happened to discuss the matter at a *table d'hôte* at Angouleme. I urged the usual mode of exaggeration peculiar to moral declaimers, and worshippers of old times; instancing the debaucheries and corruption of the old French court, as well as that of Charles II. in England. He admitted the truth

of this, but observed, that the contagion was then confined within the narrow circle of the court and capital, "mais à présent," said he, with the air of an angry monopolist, "tout le monde s'y mêle." The fact, after all, is too probable.'

Our Author confesses that he cannot say much of the state of Parisian society from personal knowledge. His work therefore adds but little to our previous information on this head. We attach, indeed, but slight credit to reports brought home to us by residents of six weeks, or six months, who have never gained admission to the private circles in which alone the domestic morals and manners of the people have room for display, and who, had they been admitted to those circles, would not have been able to detect the half of what constitutes the spirit of character, under the disguise of idiomatic phraseology, and, if we may be allowed the phrase, the idiom of sentiment and feeling. From what has come to our own knowledge, however, we have reason to believe that a prolonged domestication in a French family, that should introduce the foreign visitant to a confidential understanding with its inmates, would serve only to discover to him in its more secret channels, the moral contamination which appears on the very surface of society. Our knowledge of what French society was, prior to the Revolution, is derived from the unequivocal testimony of their own philosophers and wits. Marmontel's memoirs of himself is in this respect a highly interesting document. Since that period, both the morals and the manners of the people have been subjected to the operation of many circumstances of a deteriorating tendency, and to few which can be conceived to have had a favourable aspect on the national character. Still, Paris is not France, and out of the sphere of intrigue and display, which form the element of a dissipated metropolis, there would no doubt be found, in every direction, plots of society in which the social virtues are expanding, and human nature is exhibited in its fairer varieties. The generalizing spirit of depreciation in which the present Writer, like most other travellers, indulges, in his chapter on the French character, is any thing but philosophical or candid. What can tourists tell us about the national character? Or what reason upon earth is there, that every writer of travels in France should think it necessary to give us a dissertation on the subject, when his only *data*, perhaps, are the company he meets with in the diligence, or at a *table d'hôte*? What should we think of a foreigner who had attempted to form an estimate of the English character from such meagre opportunities as these? Anecdotes are all very well; they tend at least to illustrate human nature in general, if they prove but little as to the specific character of any national variety; and we are always glad, therefore, to meet with them.

The Author's fellow-travellers betwixt Toulouse and Paris are thus described.

' My fellow travellers, betwixt Toulouse and Paris, were an elderly lady, and her son, a young officer of the line, about to join his regiment ; a student in surgery, vulgar and good natured ; a woman with " no character at all ;" and a gentleman, such as could be met with nowhere but in France : he was a man, seemingly about forty, of a gentlemanly appearance, and (as I learnt during our journey,) both in family and connection, above the middling classes of society : he was, moreover, well informed, even scientific, and combined perfectly easy manners, with a fund of humour and vivacity. Such elements should have constituted a very agreeable fellow traveller, and so, doubtless, he would have been, had he had as much taste as wit ; but this was not the case : he was an intellectual Yahoo, in whom Dean Swift would probably have admired the discussions, ingeniously filthy, and scientifically obscene, with which he uninteruptedly amused us during the two days he was our companion. It is to be observed, that all this went on in the presence of a lady, not only of respectability, but of rank and good breeding, to whom he frequently addressed his observations, without any seeming intention of giving offence or even consciousness of overstepping propriety. The lady, though she once slightly remarked the licentious freedom of his conversation, exhibited no symptoms of indignation, even when it was addressed to her, and usually joined in the laugh it occasioned ; nor did her son appear to feel he was in any respect called upon to resent what our notions would interpret most indelicate familiarity. In England this could not have occurred without mastering three impossibilities : first, the impossibility of finding a gentleman of education, who would indulge in such conversation before a lady or a decent female, or even before any female : secondly, that of finding a lady or female who would unconcernedly listen to it : thirdly, that of finding fellow-passengers, who would not conceive themselves bound to repress such behaviour in a woman's presence. I wished to ascertain the political sentiments of an individual, who was evidently not only a thinking being, but one endowed with considerable strength of intellect : I found them to be such as are usually embraced by those who seek to disguise the shame of submission under an appearance of philosophy, and to erect despotism into a law of necessity. " The French," he said, " required to be governed by a rod of iron." Thus individuals exculpate themselves at the expense of human nature : the rulers of the earth cry out, " Mankind are wicked and " must be governed by force ;" the reply naturally is—" Granted ; " but you also are men, and as such, need the rod as much as any of " us : how then do you pretend to wield it ?"—But the timid and indolent dreaders and admirers of power assent to this shallow sophism, and flatter themselves they are philosophers when they are only cowards. It was of a piece with his general system of human nature, that my fellow-traveller, who had visited and admired the comforts of England, should be utterly incredulous as to the general fairness with which justice is, in our country, administered betwixt individuals.

He could not imagine an uncorrupt judge. His reasoning was simple,—“ Human nature is every where the same : it is impossible, therefore, but that in England, as well as in France, a pretty woman must be able to influence the judge before whom her suit is ‘tried.’ Probably, had he *seen* several of our judges, he would have been less incredulous of the impotence of female attractions.’

An assertion is made at page 338, for which we wish the Author had assigned his authority. Advertising to the assassination of General Ramel, at Toulouse, by his own officers, on the suspicion of his being a Bonapartist, while their men were under arms before his lodgings, he tells us, that ‘the actors in the plot were well known ; yet no inquiry was instituted : it is just, however, to state that the assassins are regarded with horror by many of their fellow citizens, and excluded by the force of opinion from society.’ At the same time he informs us, which seems hardly consistent with this statement, that the popularity of the Duke d’Angouleme is upon the decline, ‘both in Toulouse and generally in the South, from his inability to gratify the feelings of intolerance and revenge with which his faction is agitated.’

The most interesting portion of the Volume is that which relates to topographical and antiquarian details. On these subjects, Lieut. Hall displays considerable taste and information, and we have only to regret that he so often turns aside from his subject to dissert or moralize. The following remarks, however, suggested by the view of the Pantheon at Paris, are characterized by discrimination and correct sentiment, and it is but justice to our Author to transcribe them.

‘ Setting aside political prejudices, it might have been worth considering whether the appropriation of a building like the Pantheon, to a purpose similar to that for which it was intended during the Revolution, would not have been more consistent with the rules of good taste, and even of Christian piety, than the method now followed, of decorating churches with the monuments of departed greatness. Monuments may be divided into two classes, each of which has a character wholly irreconcileable with that of the other, though they continue to be perpetually confounded.—First, and according to their primary intention, they are records of mortality, raised to protect, or contain the remains committed to them : such were the ancient tumuli, and are still the turf heaps of our country church-yards ; these being the simplest forms by which man can commemorate the decay of man. The inscribed stone, sculptured sarcophagus, and votive urn or altar, were the next steps by which affection sought to perpetuate its recollections, and not unfrequently to excite the sympathy of strangers by a recital of the talents or the virtues of the deceased. But with whatever care and expense the ancients may have enlarged and decorated the receptacles of death, they seem never to have forgotten, or overstepped the purpose for which they were erected. They placed no emblems of life and triumph by the side of corruption :

these they reserved for their temples, forums, gardens, and other places connected with the occupations or enjoyments of existence. The rude Christians, who established their empire on the ruins of Roman and Pagan grandeur, appear to have long followed a course equally natural. Their kings and chieftains were honoured with coffins of more durable materials, than the inglorious commonalty; but their statues, if they had any, were placed in front of the edifices they had founded, or restored, while their mortal remains rotted with those of their humbler brethren in the common church-yard. Even when the practice was introduced of burying within side of Churches, and taste and vanity began to be exerted in displays of monumental splendour, a character was adopted in these structures, which admirably united their original intent with the feelings of Christian belief. Warriors and prelates lay in their magnificent chauntries, in attitudes of rest and humiliation, which told they were brought down to the dust, and that their glory had passed from them: the figures sculptured round their tombs, were the silent representatives of that Christian congregation, whose prayers and masses they begged for the repose of their souls. Such is the universal character of Gothic monuments, which seem on all occasions to adhere strictly to the original design of such structures: the effect they produce, and the feelings they excite, are consequently always appropriate. They are records of the grave, triumphant over the principalities of earth.

‘ A second class of monuments was designed to perpetuate the memory of such deeds and characters, as might rouse the emulation, or had a claim to the gratitude, of posterity. The purport of such memorials, is evidently the reverse of that of the former class; and the distinction betwixt them was studiously observed, both by the ancients, and by the modern nations of Europe, previous to the introduction of the arts from Greece and Italy. But it is to the old Greeks and Romans, we must especially refer for good taste in this particular: justly considering such monuments as no longer referring to a fleeting and perishable state of being, they separated them from the spot which marked the triumph of mortality. The breathing forms of demigods and sages stood erect amid such scenes, and in such situations, as had been once consecrated by their living presence, or were deemed most forcibly to recall their memories. Even when adulation had learnt to deify imperial vices, the temple was not erected over bones and ashes, but consecrated to a being who shared the board and quaffed the nectar of immortal agencies. The Egyptians alone among the ancients, seem to have had a taste for mummies and skeletons.

‘ The revival of the arts in Europe, first introduced a confusion of these two classes of monuments, which has continued to increase ever since; a consequence of which is, that churches which every day resound with the nothingness of human grandeur, and the emptiness of our proudest achievements, the temples in short of humility and self-abasement, are filled with gorgeous commemorations of worldly exploits, and proud personifications of our most anti-christian feelings. What have fame, glory, and victory, to do with a religion

which teaches, that with our best efforts, we are unprofitable servants? What means this sepulchral pomp set up over the remains of "miserable sinners?" Are men taught "to take no thought for tomorrow," by erecting trophies to human foresight and exertion? What example of devotion, prostration of the understanding, and renunciation of worldly vanities, is enforced by the mausoleums of warriors, statesmen, and philosophers, many of whom are known either to have despised the influence of religion, or to have prostituted its name for secular purposes? Yet nations, their epitaphs tell us, weep over them; their memories are hallowed; their names live for ever.—The truth is, the spirit of the age is at war with the spirit of religion; but why force them into an unnatural connection, which serves but to illustrate their discord? The apotheosis of human nature belongs to philosophy; it is for religion to preach its impotence and degradation. The approbation therefore of a building, like the Pantheon, to the reception of monuments of the second class, seems an idea deserving the patronage of any government, whatever might be its political or religious sentiments.'

Our Traveller visited the monastery of La Trappe, and from Mortagne, proceeded through Tours, Poitiers, Angouleme, and Saintes, to Bourdeaux. Tours, described as a gay looking town, is stated to be 'at present half-peopled with English.' On a spot overlooking the city of Poitiers, stands the famous *Pierre levée*, or Cromlech, which has employed the speculations of the French antiquaries. It consists of a flat slab of coarse limestone, about 20 feet long, 17 wide, and $2\frac{1}{2}$ thick, and rested originally on three upright slabs, about $3\frac{1}{2}$ high, $2\frac{1}{2}$ wide, and 1 foot thick, but of these one only remains supporting one end of the stone. Many of these raised stones are to be met with in different parts of France. On digging beneath one in the department of *Deux Sèvres*, between Bourdeaux and Poitiers, a skeleton was discovered 'placed in a coffin of natural rock, and covered with flat stones.' The Author represents the one he examined, to be a *fac simile* of two monuments in our own islands, which are generally referred to the Celtic *aborigines*; one of them is in the county of Kilkeony, in Ireland, and bears the inscription, *Beli Diu-ose*, "To Beli the "God of fire;" the other is the Lan-y-on Cromlech, in Cornwall.

At Civaux, a little hamlet on the Vienne, about six leagues from Poitiers, there were presented objects of still greater antiquarian interest.

' At the entrance of the village, and on the left of the road, is a plain of 3071 square toises, full of stone coffins, almost all on the surface of the ground; some a little buried, but very few covered with the earth. In several adjacent fields are also found tombs of a similar kind, but in less number. The principal plot of ground is reckoned to contain, or to have contained, from 5000 to 6000 coffins.

The Irish jesuit, Routh, was the first to notice these singular antiquities, in a dissertation published at Poitiers in 1737, since which time M. Siauve has been deputed by the *Société d'Emulation* at Poitiers, to survey and report on the same subject. The result of his researches was published in 1804. Most of the sarcophagi he inspected, were plain or simply ornamented. They were full of bones, each tomb having apparently held two and sometimes three bodies. He discovered no kind of weapon, medal or utensil, and but five short inscriptions, namely, ULFINO, SANCTA, MARCA, FIGA, and MEANTIE. M. Siauve rejects the idea of assigning to these tombs an earlier date than the ninth century. His reasons are: that during the earlier ages of Christianity, stone coffins were of very rare use, and at any rate confined to saints and martyrs; that the harassed and devastated state of Poitou, during the period preceding the reign of Charlemagne, was little favourable to so expensive a method of inhumation. The shape of the coffins is another argument in favour of his hypothesis; both the Abbé Lebeuf and M. Lenoir, having decided that it was not till the eighth century that coffins ceased to be made in the form of trunks, or rectangular parallelograms, at the same time that the custom of burying within churches began first to take place subsequently to that period. To account for the number of these tombs, M. Siauve observes, that it was anciently a custom to have but one burying ground to several parishes, and that to possess a cemetery was often a privilege conferred on a particular monastery, and therefore very probably conferred on that which anciently existed at Civaux.' pp. 285—291.

Of this same *Monsieur Siauve's* antiquarian scent, an instance is given in a note, which would seem to be well worthy of ranking with the etymological derivations of Dean Swift. It relates to the *unde derivata* of the name of the village. M. Siauve informs his readers, that it was anciently surrounded by the waters of the Vienne: 'hence it was called *Insula Vallis*, whence *Ileval* and *Ilevaux*, by corruption *Siraux*, and finally *Civaux*.'

Both at Bourdeaux and at Toulouse, 'the two most loyal cities in France,' our Author says he was surprised to observe,—he does not say whether or not he experienced it,—that the behaviour of the inhabitants generally, was characterized towards the English by evident rudeness and dislike. The occasions of this surprize are, we believe, of very frequent occurrence in most parts of France, especially where the military abound; and where this spirit can manifest itself with impunity, it has sometimes broken out into acts of dastardly aggression. From Toulouse, the Author returned to Paris, where his travels terminate. The last three chapters of the volume treat 'of the French character,' 'of Bonaparte,' and 'of the present government of France.'

We like our Author far better in the character of a traveller, than when he launches out into political disquisition.

Art. VI. *Select Letters of Ganganelli*; Pope Clement XIV. Translated from the French by C. J. Metcalfe, Esq. 12mo. pp. 275. Price 5s. London, 1819.

IT is a rather singular circumstance, that the present Translator of these Letters does not seem to be aware that they are spurious. Even if this were not sufficiently ascertained by the absence of all substantial authentication, it would, we think, be manifest from the evidence afforded by the Letters themselves. They are palpably written for the press, and abound in set phrases, studied points, measured and balanced antitheses, without any of the ease and abandonment of a genuine correspondence. In fact, they are universally assigned to the Marquis de Caraccioli; and if any portion of them really belongs to Ganganelli, it is so small as to be completely lost in the general mass. The literary merit of these compositions is not very great. They are ingenious trifles, generally commonplace, never deep, though sometimes lively and amusing; and the degree of popularity which they have acquired, is chiefly, if not wholly, to be ascribed to the novel and *piquant* effect produced by making a pope the dispenser of liberal opinions.

There is however nothing, so far as we recollect, in the Letters, which might not have been written by Ganganelli. He was an amiable and liberal minded man, a Roman Catholic from policy, but most probably with as little real veneration for the papal institutions, as the more enlightened of his predecessors, excepting inasmuch as they contributed to the extension and confirmation of the influence and interest of Rome. Circumstances, together with the exertions of the Cardinal de Bernis, gave to Ganganelli the throne of the Vatican; but we are persuaded that he would often afterwards have gladly exchanged the uneasy honours of the tiara, for the humbler privileges of his previous cardinalate, or even for the tranquil privacy of his original cell. His reign was short and troubled, and its leading event, the suppression of the order of the Jesuits, not only occasioned him great anxiety, but if strong suspicions may be credited, contributed to the brevity of his administration. While suffering under acute and protracted pain, he is said to have exclaimed: ‘*I am going into eternity, and I know well for what!*’

As these Letters have been so long in the hands of the public, we feel no disposition to enter into a specific discussion of their qualities; but to those who may wish to make themselves acquainted with a popular and not uninteresting work, we would recommend the present selection. It appears to have been judiciously made, and the translation is respectably executed. Mr. Metcalfe has, however, fallen into some errors in his rendering of names, which he should have been careful to avoid. Benedict

is invariably written Benet, a mere French contraction, never used in English composition ; Leghorn can scarcely be recognised under the name of Livurnum ; we have Baromie for Boromeo ; and in the XXXth Letter, we are told of the 'Theodosia,' as a work of Leibnitz, instead of *Theodicée*.

Art. VII. A Theory of the Moral and Physical System of the Universe, demonstrated by Analogy ; in which the Elements of general Science are explained upon a Principle entirely new. By Francis Maximus Macnab, Solicitor of the Supreme Courts of Scotland. 8vo. pp. 474. Price 12*s.* Edinburgh, 1817.

WE scarcely know how to treat this very singular book. It would not be difficult to make out a general analysis of its contents, but we are withheld from the attempt, first, by the conviction that a large portion of our readers would derive little gratification from our labour, and secondly, by the consideration that such a procedure would be hardly fair to the Author, since it must necessarily convey a most inadequate idea of his work. The main attraction of this production consists in its pervading whimsicality ; its commonest truisms are put forward in such an unaccountable way, that we are quite startled, when we pause for reflection at the close of a sequence of oracular and odd-looking phrases, to find that we have been wondering at a very satisfactory set of every day verities. Every thing about the volume is marked by a departure from the ordinary forms of thinking and writing, which has frequently the air of affectation, and is by no means adapted to make a pleasing impression on the reader's mind. We have, in fact, been sometimes tempted to fancy that the work was meant for a grave and deep piece of irony, levelled against the reveries of Hutchinson, and the inventive researches of Bryant ; and this suspicion has been revived in our minds as often as we have encountered the unlucky designation in the title-page—*Maximus Macnab!* If this be a genuine affix, we can only say, that a more untoward collocation of epithets has seldom fallen to the lot of civilized man ; and we would by all means recommend to its unfortunate succubent, to make as little parade of his classical title as possible, and to content himself with the homelier but safer distinction contained in the dissyllabic section of his prænominal bearings. We were, moreover, somewhat staggered by the puerile and unmeaning diatram inserted by way of frontispiece. It might answer the purpose of attracting attention to Emmanuel Swedenborg's visions, or Jacob Behmen's inspirations, but at the head of 'a moral and physical system of the universe,' it is an omen of wretched augury. On the whole, however, we believe Mr. Macnab to be perfectly serious and very much in earnest, and in the few remarks which we may find it expedient to make, we shall proceed on this supposition.

Another difficulty arises from the language which this formidable theorist has held concerning Reviewers. He accuses them of merciless dispositions towards those works of affected ' refinement and taste,' which are continually issuing from what he is pleased to term 'the upper regions of the sensual walk.'

'Hence,' he says, 'the myriads of poems, plays, novels, romances, &c. with which the world is infested. The critical reviewers, who lie in wait upon the ideal line that divides the brightest shade of the sensual, from the dimmest of the refined walk, earn a livelihood here by the tomahawk and scalping knife. Multitudes indeed escape them, as the *dens* to which the wretches are dragged seldom admit above a dozen at a time; but these are tortured with every refinement of cruelty; their characters are ripped up, their feelings torn in pieces, and round the caves of the critical Cyclops are suspended the *disjecta membra poetæ*, for it seldom happens that the critics will quote him fairly, they having, in general, a malignant pleasure in exhibiting him in a disjointed state, after he is broken on the wheel.'

We are thus placed in an awkward dilemma. We decline from want both of patience and of excitement, the analysis of a complicated theory which appears to us defective in interest and in substantiation; but we should feel no reluctance to bring forward such quotations as might afford, in our apprehension, a fair sample of the general composition. From this, however, we are expressly warned by the broad hint conveyed in the passage just quoted. Should Mr. Macnab reply to us, that he has spoken only of affected 'refinement,' and that his work is the offspring of sound and genuine 'taste,' we can only rejoin that he has deprived himself of all benefit from his own plea, since he has, among the affectations and sensualities with which 'the world is infested,' and which he is pleased to represent as so unfairly dealt with by 'Reviewers,' expressly enumerated 'romances.'

Nothing then remains but that, without encumbering ourselves with the Author's strange analogies, and truly unfathomable mysteries, we limit our strictures to a few merely general observations.

We must, however, first state that, notwithstanding the very slight estimation in which we hold his theory, Mr. Macnab himself appears to us to be a pious and strong-headed man; and that although much of his system is altogether absurd, yet many of his illustrations are perfectly startling from the strength and energy with which they are conceived and expressed. He has had for his object to trace out a blended system of facts and analogies, signs and things signified, for the purpose of unfolding and harmonizing the moral and physical phenomena of the universe. Of his facts, a large portion is altogether hypothetical; and of his analogies, though some are striking

and ingenious, yet others are extremely questionable, and the greater proportion seems to us utterly fantastic and unprofitable. He adopts, in all its romantic baselessness, the etymological structure of Bryant, and reasons from it with as much complacency as if every fragment of it was established and secure. He does not indeed seem quite satisfied with the derivatives from the word *Ham*; but whether he rejects them altogether, or whether he is re-assured by the ‘solution’ which he affirms that he has given, we are unable to comprehend. From this strange system of words and syllables, Mr. Macnab infers the history of the Amonians, with as much decision and distinctness, as if their statutes at large, their journals and gazettes lay actually upon his table. All this is very amusing, but we imagine that it will be satisfactory to few beside Mr. Macnab himself; and we are, in truth, utterly astonished that he has not, in countless instances, recoiled from the incomparable absurdities to which he has been reduced. In the outset of his work, he has occasion to make important though mysterious use of the septenary scale; and among other ridiculous illustrations of its extensive prevalence, he actually includes ‘the *seven* champions of Christendom,’ and the common phrase of ‘one’s *seven* senses,’ as if the latter were any thing more than a vulgar alliteration! In the progress of his etymological speculations, he finds the ‘confusion of tongues’ stand directly in his way. ‘No’—he exclaims, as if himself or his father had been a party concerned in the transaction,

‘It was not a “confusion of languages” as is vulgarly imagined, but a “confusion of lip,” a spasmodic affection of the organs of speech, especially in the utterance of *labial* sounds; so that instead of *Baal*, (to whom the tower was dedicated), they stammered or stuttered *Ba-bel*.’

It may seem a little unaccountable, that these stammerers should be able to enunciate the vowel sound *a* in the first syllable, and yet be compelled to change it into *e* in the second. But Mr. Macnab is a consummate master of the real import of terms, and we hope that our readers will be able to comprehend the following proof of his skill in this respect.

‘The apostle in alluding to the six periods of creation, instead of calling them ‘days,’ calls them *αιώνες*, a word which our translators render ‘worlds,’ but which, in its true meaning, signifies ‘ages of immeasurable duration, and the created beings which exist in them or during their course!’’

But if we were to rehearse all the instances of strange interpretation, crude and unauthorized conception, and peremptory assertion, which we have marked for comment, we should exhaust all reasonable time and patience. We shall therefore, after asking Mr. Macnab where he learned that ‘every inch’

of the empire of China was either 'cultivated' or 'turned to the best account,' pass on to matter better entitled to attention. Mr. M. bears throughout a strong and evangelical testimony against the corruptions of human nature; he invariably appeals to the Scriptures as his foundation and authority; and the resolute reader will be indemnified for his perseverance by not a few passages of great force, eloquence, and truth. We were exceedingly struck by his selection of 'cheap justice,' as a grand criterion to be applied as the only and unerring test of the prosperity of nations. The passage in which it is referred to, is longer than we find it quite convenient to insert, but its vigour and importance, together with the little probability of its extensive circulation in the volume itself, induce us to make room for so much of it as may serve both for the evolution of his principle, and for an example of his general manner.

'To administer justice, is the *end* for which all human governments are ordained, the circulation of justice in the body politic, being strictly analogous to the circulation of the blood in the body natural. It is the phenomenon upon which its *very life* momentarily depends; and its health is indicated by the state of its pulse. The *accessibility of justice*, or the *price* at which it is sold in any country, is the only criterion for estimating the merits of its government. If justice be easily accessible, or its *price low*, the government is *good*; if justice be difficult to obtain, or its *price high*, the government is *bad*. The rule is *universal and infallible*, because it is founded on the *Word of God*. All the other phenomena of the body politic, for example, its national debt, taxes, agriculture, commerce, manufactures, and the forms of its constitution, ultimately depend upon the *MORAL SENSE* of the people, as evinced in their ideas regarding the *circulation of justice*. Accordingly, while the superficial politicians of this world are attracted by *ostensible forms* and *accidental circumstances*, the Christian's eye is fixed on the *index*, viz. the *price of justice*; which shews with unerring certainty, the state of the *heart* of the body politic, whether it be *sound or rotten*. It shews the *standard of morality* upon which the *life of the "beast,"* (Art. 412.) or political body, depends, whatever be his shape, or size, or mode of existence; for where the people's *attention* is fixed on the *distribution of justice*, there never can be *tyranny*; and where their *attention* is diverted from it, there never can be *freedom*.

'When a government, forgetful of the *end* for which it was ordained, and a people, forgetful of the *Word of God*, permit the *price of justice to rise*, (according to its *natural tendency*) we are expressly told, that they shall be "*devoured by the sword*." The *secondary causes* by which this awful threat is executed, though seldom thought of by worldly politicians, are not the less fatally and necessarily connected. The high price of justice invites the rich to defraud the poor; it encourages every man to be a villain, by assuring him of *impunity*, provided the victims of his villainy be persons who are unable to pay the *price*; for all such persons are thereby virtually

outlawed, and the great body of the industrious and moral part of the community, instead of being permitted to lead "*quiet and peaceable lives*," are subjected to the horrors of *civil war*, viz. violence and *rapine*, for which there is no redress, while they are insultingly told, that "*the law is open to them*." Habituuated thus to the daily spectacle of *unredressed wrongs*, (as in France, before the Revolution) men become *callous to moral feeling*, and prepared for deeds of horror. Their *hearts are hardened*, and their *consciences seared*, by a silent process of *demoralisation*, the symptoms of which (viz. the *increase of crimes*, &c.) pass unregarded, until it be too late. For when the moral corruption arrives at a certain pitch, there is no other remedy but the *sword*.

' So long as the *courts of law* in any country remain open to the great body of the people, its government will always have the support of the better-disposed part of the community. But when the feelings of the patient Christian are tortured every day, by seeing his fellow-creatures robbed, maltreated, defrauded, and *demoralized*, under the operation of a system *directly opposed to the Word of God*; when he sees *taxes imposed*, and *fees permitted*, which are equivalent to a sentence of *outlawry* against the widow, the fatherless, and the unfortunate, how can he, in his conscience, *approve* of such things, or pray for their continuance? Ought he not rather to implore the "powers that be," to "hear the Word of the Lord," ere it be too late, and to consider the *dreadful end* to which such ill-gotten gains are rapidly conducive? To withhold *justice* from the poor, is to commit *sacrilege*. For the word says, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Surely he is neither a *patriot* nor a *Christian*, who could *wink* at such things: "*He is not Cæsar's friend*," who would advise him to disregard them.

' During the progress of the *moral gangrene*, originating in the obstructed circulation of justice, the great majority of politicians, being destitute of true moral principle, cannot discern the extent of the danger. They will not "*believe*" the Word of God, that those *small livid spots* apparently so trifling, (which are all that appear on the *outside* of the "*beast*") are the symptoms of approaching *death*. None of the state physicians will believe that any thing serious is the matter with him. For he is in general *very quiet*; and when he becomes *feverish* and *restless*, they endeavour to amuse him with gew-gaws, or frighten him with some *foreign bugbear*; while others, unaware of his *asthenic diathesis*, prescribe *low diet* and *copious bleeding*. Others, who differ in opinion from the state physicians, are for *humouring* their patient, in all his most extravagant whims. Some think that his fever is entirely owing to the *load on his back*; others impute it to the *wounds* he received in battle; others to the swarms of *vermin*, which are fattening on every part of his body; and every one proposes his remedies accordingly. Meanwhile, the "*beast*" is daily growing worse and worse; the voices of the few "*men of understanding*," who perceive the true cause of his distemper, are drowned in the clamour of the *empirics*, who are at loggerheads about the "*mode of treatment*"; till at last their patient expires in strong *convulsions*, and his loathsome carcase is speedily *decomposed*.' pp. 157—159.

In a subsequent portion of the volume, this criterion is applied with great force, to the state of England under the Stuarts, Cromwell, and William, and the passage is replete with most awful warning. We earnestly wish that the Author, without encumbering himself with an unreadable theory, had employed himself in the investigation of such points as these ; and even now, we hope that it may be in our power to persuade him to examine and to enforce this most important of political inquiries, separately and at large.

Art. VIII. *Clavis Metrico-Virgiliana.* A Metrical Guide to the right Intelligence of Virgil's Versification : containing a Solution of its principal Difficulties; the Lines distinctly scanned in each Case; and the Poetic Licences explained. To which is added, A Synopsis of the Poetic Licences, exhibiting at one View, the various Examples of each collectively classed together. By John Carey, LL.D. 12mo. pp. 52. London, 1818.

DR. CAREY's reputation as an accomplished Latin Prosodian, is so well established, and his experience in teaching must have made him so familiar with the difficulties which the readers of Latin verse occasionally encounter, that in the discharge of our duty to the public, we may satisfy ourselves with merely announcing this little work. The Author has published it 'for the use (in the first instance) of gentlemen applying to him for assistance in acquiring a knowledge of prosody and versification ; and with the further view of aiding others who may be desirous of correctly understanding the structure of Virgil's lines, and pronouncing them with metrical propriety.' In the preface, some remarks are inserted on Greek Patronymics.

Art. IX. *Memoirs of the Life and Writings of the Rev. William Richards,* LL.D., who died at Lynn, September 13, 1818, in the sixty-ninth Year of his Age. With some Account of the Rev. Roger Williams, Founder of the State of Rhode Island, as well as First Assertor of complete Religious Liberty in the United States of America. By John Evans, A. M. 12mo. pp. 396. [Portrait.] Price 8s. London, 1819.

IF the Rev. John Evans is not already sufficiently known to our readers in his capacity of Author, it is not for want of either industry or ambition on his part. On the present occasion, we shall take it for granted that they are fully aware of the nature and extent of his pretensions, the distinguishing singularities of his style, and the bias in his opinions. We will not be so ungrateful to him for the information which he has thrown together in the present volume, as to criticise either his authorship or his theology. He has attained that period of life at which some indulgence ought to be given to the good-humoured garrulousness of a biographer, when adverting to past

scenes, and he shall therefore be allowed in the present instance to tell his story in his own way.

The subject of the present Memoir, was a minister of the General Baptist denomination, best known to the public by means of his *History of Lynn*. He was born in 1749, in the parish of Penrhydd, near Haverfordwest. His father was a respectable farmer, of the Particular Baptist persuasion, who died when his son William was about nineteen. Before his father's death, Mr. Richards had united himself to the Baptist church at Rhydwil-lim, Caermarthenshire, where he was first encouraged by the invitation of his friends, to engage in religious services. Being recommended to obtain some education for the ministerial office, he, in 1773, entered the Bristol Academy, at that time conducted by the Rev. Hugh Evans, and his son, Dr. Caleb Evans, where he remained for two years. Upon leaving Bristol, he became joint assistant to Dr. John Ash, of Lexicographical memory, as minister of the Baptist church at Pershore, in Worcestershire, and afterwards officiated for some time in the neighbourhood of Tewkesbury. In 1776, the congregation at Lynn applied to the president of the Bristol Academy for a minister to supply their vacant pulpit. Mr. Evans recommended Mr. Richards to them, and he accepted their invitation.

He continued to discharge the pastoral function at Lynn, till the year 1795, when an interruption of two years took place in his ministerial services, occasioned by indisposition, during which the church was supplied by a respectable assistant. On his return to Lynn, in 1798, his health not being established, he preached only occasionally. He had tendered his resignation, we are told, more than once, but the people refused to accept of it. He visited Wales again in the following year, and after his return, soon ceased preaching to his own flock, although he never received from them a regular discharge. It appears that a considerable change had gradually taken place in Mr. Richards's theological opinions, since his first settlement at Lynn, and this had given rise to the most injurious misrepresentations. A degree of coolness on the part of his former friends was the natural result. The share he had in promoting the secession which took place among the Welch Baptists during his visit to the principality in 1800, drew upon him, also, the warm displeasure of the whole body of Calvinistic Baptists. What were really Mr. Richards's opinions is no longer of any importance to the living; he has now passed into a world which excludes the existence of doubt. It is evident, however, that he was grossly calumniated; and he was not the only individual among the body to which he belonged, whom the misrepresentations, and unkindness, and intolerance occasioned by a practical assertion of the rights of conscience, had the unhappy effect

of driving into another connexion, and of impelling, perhaps, insensibly, into further speculative error.

In 1805, Mr. R. became a widower, after having been married only two years, an event which so overwhelmed his spirits, that he withdrew himself from society. For seven years he scarcely appeared abroad even among his intimate friends ; living the life of a hermit, without so much as a servant, latterly, to wait upon him. To this privation, he appears to have submitted from the most honourable motives. ‘ With an income barely sufficient for the comforts of an individual,’ we are told, ‘ he was very liberal to the indigent, especially to his relatives, in Wales.’ He expired Sept. 13, 1818, in the sixty-ninth year of his age.

As a preacher Mr. R. was never popular in England, but when preaching in the Principality, in his beloved native language, he was followed by crowded auditories. He spoke with a strong Cambrian accent, and in his appearance, as well as in his character, was conspicuously of the race of ancient Britons. A work, entitled “ Cambro-British Biography,” which had employed him for some years, is announced for publication by his worthy executor, the Author of the present Memoir, to whom we cannot but tender our thanks in parting, for the interesting volume he has presented to us.

Art. X. *Select Pieces in Verse and Prose*. By the late John Bowdler, Jun. Esq. of Lincoln’s Inn, Barrister at Law. Third Edition. 2 Vols. 8vo. pp. viii—730. London, 1818.

TO those who had the privilege of being personally acquainted with the accomplished individual of whose talents and virtues these pieces form the memorial, no other record was necessary, and none could be more interesting, than the few remains here presented to the public. The slight biographical notice prefixed to them, would be sufficient to recall to their recollection the few incidents that diversified a career which promised to be so brilliant, but which terminated still more happily for the subject of those bright anticipations, than if he had lived to realize them in the highest worldly distinctions. We bring to these volumes, however, certainly not the cold, stern temper of professional critics, but still, the previous feelings of personal strangers ; and as the appearance of a third edition brings the work fairly under our notice, as a publication which no longer addresses itself to the circle of Mr. Bowdler’s private friends, we shall state without reserve what were the impressions made upon our minds by the perusal. Most readers will, we think, in common with ourselves, regret that so fair an opportunity was not improved, for adding to the records of biography one fair example more, in a form adapted to convey the full force of that example to his contemporaries. Interesting as was the character of Henry Kirke

White in every point of view, and distinguishing as was his genius, yet none of his friends are insensible of the obligations which they are under to his Biographer, for placing that character in its full light, and for compelling the public to render to his memory the homage of a most powerful interest and affectionate sympathy. Although we are aware that there was far less scope in the present instance for the talents of a Biographer, yet materials would not have been wanting for an interesting memoir. And the pieces selected for publication are not of a nature either to supply the deficiency, or to supersede such an introduction. They are of extremely unequal merit and interest; a circumstance which, applied to the works of an unknown Author claiming to be received on the ground of their intrinsic value, would need some explanation, as ostensibly lessening our estimate of the writer. In the present instance, the responsibility of giving publicity to the inferior specimens of the Author's powers of mind, entirely devolves upon the Editor; yet, as the establishment of the literary reputation of his deceased friend or relative, has, probably, formed no part of his object, or has at least been a very subordinate motive in the publication, it is a responsibility from which he will not shrink, and it will not expose him to any very serious charges.

The *Select Pieces* consist of a 'Journal' of a voyage to Sicily and Malta, undertaken in 1810, for the recovery of his health; extracts from letters to his friends, from 1801 to 1814; pieces in verse, occupying between sixty and seventy pages; two or three short articles which appeared, we believe, in the *Christian Observer*; extracts from a review of the *Tableau de la Littérature pendant la dix-huitième Siècle*; a review of Stewart's *Philosophical Essays*; and some short 'Theological Tracts.' Viewed as the only remains of a man whose character communicated its interest to his productions, all of these may be read with interest. Except as containing illustrations of character, however, the greater part of the Journal might have been spared, and a stern estimate of its intrinsic merit would have led to the rejection also of the poetry. Mr. Bowdler's talent for versification was not of a higher order than what generally falls to the lot of persons of studious and contemplative habits; it is a talent which seems to be naturally developed, like the other faculties, in the process of cultivation, and it generally spends itself in the period which precedes the full maturity of the intellectual character. Mr. Bowdler would never have attained distinction by this species of composition, and we feel equally certain that he would not have continued to indulge in it, further than in the occasional exercises of piety. Some pieces of this description are among the most pleasing specimens of his poetry. One of these, entitled, 'At Sea in a Storm,' is striking, from the circumstance of its

having actually been composed under the feelings excited by such a scene.

- ‘ The tempest drives along the main,
The straining vessel heaves in vain,
Her sails are rent, her tall masts bow,
What hand, what hope can save us now ?
- ‘ God of the ocean as the land,
The billows rise at thy command ;
At thine Almighty word they sleep,
Stretched on the bosom of the deep.
- ‘ Oh bless'd, whoe'er from danger free
Has lov'd, obey'd, and worshipp'd Thee,
In pain, in pleasure, constant still
To do his great Redeemer's will,
- ‘ ’Mid shrieks and sounds of wild affright,
His heart is calm—his hopes are bright ;
His stedfast eye the scene surveys,
Is closed in prayer, and wakes to praise.’

The following paraphrase of the Forty-second Psalm, is a still happier effort. It is perfectly elegant ; and though it does not entirely answer to its title, being a free version of some parts only of the Psalm, the spirit of the original is sufficiently preserved, under the allowable accommodation of the Psalmist's language. The effect of the burden it would have been in vain to attempt to preserve : any deviation from the simple phraseology, and even the rhythm of the verse, as it recurs in our Translation, would lessen, if not destroy its beauty. The reader will admire in Mr. Bowdler's version, the separate completeness of every stanza, which seems just fitted to the thought.

PART I.

- ‘ As panting in the sultry beam
The hart desires the cooling stream,
So to thy presence, Lord, I flee,
So longs my soul, O God ! for thee,
Athirst to taste thy living grace,
And see thy glory face to face.
- ‘ But rising griefs distress my soul,
And tears on tears successive roll :
For many an evil voice is near
To chide my woe, and mock my fear,
And silent memory weeps alone
O'er hours of peace and gladness flown.
- ‘ For I have walked the happy round,
That circles Sion's holy ground,
And gladly swell'd the chorai lays
That hynn'd my great Redeemer's praise,
What time the hallowed arch along
Responsive swell'd the solemn song.

' Ah ! why, by passing clouds oppress'd,
Should vexing thoughts distract thy breast ?
Turn, turn to him, in every pain,
Whom never suppliant sought in vain ;
Thy strength, in joy's extatic day,
Thy hope, when joys have pass'd away.

PART II.

' O God ! my heart within me faints,
And pours in sighs her deep complaints ;
Yet many a thought shall linger still
By Carmel's height and Tabor's rill,
The Olive Mount my Saviour trod,
The rocks that saw and owned their God.

' The morning beam that wakes the skies,
Shall see my native incense rise ;
The evening seraphs as they rove,
Shall catch the notes of joy and love,
And sullen night, with drowsy ear,
The still repeated anthem hear.

' My soul shall cry to thee, O Lord,
To thee, supreme incarnate Word,
My rock and fortress, shield and friend,
Creator, Saviour, source, and end ;
And thou wilt hear thy servant's prayer,
Though death and darkness speak despair.

' Ah ! why by passing clouds oppress'd,
Should vexing thoughts distract thy breast ?
Turn, turn to Him, in every pain,
Whom never suppliant sought in vain ;
My strength, in joy's extatic day,
My hope, when joy has passed away !

The Essay on the comparative merits of private and public education, which is the first of the pieces in prose, we judge to be a very juvenile production. Viewed in any other light, it was scarcely deserving of republication. One sentence will suffice to shew the immaturity of the Writer's judgement.

' Will the rocks glide away before the helm of Innocence, the current yield to the oar of Simplicity, or the tempest cease to howl around the canvas of Confidence.'

Nor can we speak much more highly of the following two papers. The review of the '*Tableau de la Littérature peint le dix-huitième Siècle*', and that of Stewart's Philosophical Essays, are, however, of a character so very superior to the preceding composition, that we should not have imagined them to proceed from the same pen. The mind of the Writer must, in the intervals between the dates of the respective pieces, have

made a rapid progress towards maturity. It would have been interesting to trace the circumstances that contributed, in the present instance, to that visible acceleration of the intellectual growth, which is observed to take place, at some period more or less early, in the life of almost all persons of Mr. Bowdler's character. Some book, by giving, perhaps, a new direction to the thoughts, or by letting in a flood of light upon the understanding, association with an individual of a higher order, the necessity of entering upon some active pursuit under the stimulating presence of a sufficient object, or the large accessions to the individual's ideas, obtained from visiting foreign countries, or from an extended acquaintance with society at home,—will often be the means of exciting this quickened action of the faculties; so that on looking back, after the lapse of a few years, the individual shall scarcely recognise as his own, the crude notions and obscure feelings which he has *shed* in the interval. We are not informed to what extent Mr. Bowdler was in the habit of exercising himself in literary composition; but as these are termed *Select Pieces*, we are at liberty to conjecture that he threw out, in the season of *efflorescence*, the usual profusion of waste leaves and blossoms. Those which are here printed, were not, it is probable, his only contributions to periodical literature. There are few writers in the present day, of any literary note, who have not at some time or other made an essay at reviewing; and perhaps it may be allowed us to remark, that whatever mischiefs may be attributable to the influence of periodical criticism, as regards both the critic and his readers, there are to be set against these, the sensible impulse which has been given to the public mind, and the quantity of efficient *thinking* which has been continually generated and re-produced to an indefinite extent, by this species of literary organ. The greater part of the writing comprised in such publications, would certainly never have been produced in any other shape, or upon any other occasion. By supplying to men of original talent and science an incentive to exertion, from the consideration that what they furnished would be instantaneously thrown into circulation, they have called into play a vast deal of intellect that would otherwise have remained dormant; and desultory as for the most part this sort of writing must be, there are but few productions issued from the press in the present day, of a higher order of literary excellence than is at least occasionally exhibited in our *Quarterly Journals*. The party spirit, the disgusting personalities, the bigotry or the irreligion, of which our leading *Reviews* are made the vehicles, are altogether another matter; yet, it can scarcely admit of doubt, that the same spirit which perverts literary criticism to the base purposes of a fac-

tion, would otherwise find a vent. All that can be done is, to make the press supply at once the bane and the antidote.

The reader will be much pleased with the spirit in which Mr. Bowdler's critical papers are written, as well as by the competent acquaintance which he discovers with his subject. In both of them, he expresses himself in terms of warm and ingenuous, though by no means indiscriminative admiration of the author. We are not aware why 'extracts' only are given from the first of the two articles. The Reviewer's introductory remarks are rather excursive, and some of them, especially those relating to necessity, detached from the extracts which suggested them, appear scarcely relevant. We transcribe one sentence, however, leaving to our readers its application.

' Yet after every reasonable concession has been made, and every proper allowance for the imperfections of all human performances, it still remains certain, that wherever the government of a country, including both its formal constitution and the general spirit of its administration, is decidedly at variance with the settled sentiments and wishes of the prevailing part of the community, there is not only a manifest departure from all just theory, but there is also imminent danger of some national convulsion.'

The body of the article comprises an examination of the literary character of Voltaire, which does great credit to the taste, and judgement, and information of the Writer, and a brief notice of Montesquieu, Rousseau, Buffon, and D'Alembert. The review closes with an eloquent passage on the peculiarities of the French school of philosophy, from which we must make room for an extract.

' One naturally conceives of philosophers as of a serious reflective class of men : the subjects about which they are conversant are grave and important ; the investigation of truth necessarily demands the exercise of the severer powers of the understanding ; and the results of their inquiries so nearly affect the happiness of the human race, that the alliance of frivolity with such pursuits exhibits an incongruity of ideas that would be ridiculous if it were not shocking ; a confusion of images too monstrous to be comical. In perusing the works of the French writers who called themselves philosophers during the last age, the first feeling is a sort of distressing amazement, a kind of horrible surprise ; such as overtakes us on beholding an extravagance of nature, or which travellers are said to experience on entering the mansion of Prince Palagonia in Sicily, who has crowded into his rooms every fantastic image which a depraved and unnatural fancy could assort. These men wrote of God; of creation, providence, redemption ; of man and virtue ; of life, death, and eternity ; ideas of which the very names are awful ; to which the mind approaches purified and chastised by reverence ; and they are as merry as monkeys. They chatter and grin, and talk of the government of the universe, and jest a little, and come back with a light turn to the origin

of morals, and then a clever story against priesthood, and a merry pass at Providence, and *adieu mon cher philosophe!* What shall we say to reasoners such as these? Were they sane? Is it rational for beings who can think and feel, who hope, and fear, and suffer,—for mortal beings, who in a few years must mingle with the dust they tread, to sport with things in which they are the most vitally concerned, and which may determine their happiness or misery for ever? Is it decent for a feeble creature, crawling upon the earth for a moment, and ready to sink under the pressure of the very atmosphere he breathes, to canvass with levity the ways of his Creator, and clap or hiss as if it were a scene at the opera? If this be the fruit of knowledge, indeed “ignorance is bliss.” If this be philosophy, it is that of the *petites maisons*.

— ‘ And yet some feelings of compassion are due to the men and to the nation whom we have condemned. They saw not the religion of Christ such as it proceeded from the hands of its Divine Author, lowly and self-denied, benevolent and spiritual, separated from sin, and superior to the vanities and sufferings of this transient scene. They saw it debased by its alliance to a superstitious establishment, and sustained by a civil authority at once arbitrary and contemptible. They saw the profession of Christianity often united to the practice of vice, or the policy of a worldly ambition; its dogmas peremptorily enforced, and its precepts habitually relaxed. The rapid progress of infidelity in France, sufficiently proves the decay in that country of essential religion. The Gospel in all its power, appealing to the consciences of men, and carrying its credentials in the practice of those who acknowledge it, is alone capable of contending long against the pride and passions of a people who have once thrown off the bondage of an ignorant and implicit faith; and those who have the weakness to place their reliance on the authority of ancient institutions, or the seemly pomp of rituals and services, will assuredly discover, when it is too late, that these are but the perishable forms in which religion is enshrined, not the living and immortal spirit which can alone protect itself and us in the hour of danger. This is a truth which the guilt and the sufferings of France are peculiarly calculated to enforce. While we reprobate the men who conspired against Christianity, and deplore their success, let us never forget that there were other conspirators still more formidable, and to whom that success is chiefly to be attributed;—the unfaithful ministers and professors of religion, who rendered it weak by their dissensions, odious by their bigotry, and contemptible by their crimes.’ pp. 332—340.

The review of Stewart’s Essays is an able analysis of that highly interesting volume. It is not, however, our business to be the reviewers of reviews. The Theological Tracts are very pleasing compositions, and display a sound judgement, a highly cultivated mind, and above all, very considerable attainments in piety. The paper ‘on the supposed connection between ‘religion and melancholy,’ we recollect to have noticed in the Christian Observer many years ago, with particular satisfaction.

That on the eternity of future punishments, does equal credit to Mr. Bowdler's abilities. He remarks with truth, that with that 'idea of the goodness of God to which this doctrine is 'supposed to be so repugnant,' namely, 'an unlimited disposition to promote the happiness of all his creatures,' 'not only 'the eternity of future punishments, but the smallest degree 'of existing evil, is, to our limited understanding, irreconcileable;' and 'equally irreconcileable,' since infinite benevolence cannot admit of *majus* or *minus*. 'The most transient headache, and the damnation of all mankind, are in this view involved in the same mystery.' The Tract on Hope is another which we can strongly recommend to the perusal of our readers. These papers were designed to have a practical character, and the subjects scarcely admit of much originality; but they are marked by very correct thinking, and exhibit qualities of mind far more valuable, and perhaps not less rare, than genius. Mr. Bowdler's character appears to have been in no respect, strictly speaking, extraordinary, but it had the completeness and the strength which result from the harmonious development of all the intellectual and the active powers, and every exertion of his faculties told, because it was well directed, and because it was impelled by the efficient motives of religious principle. Had his life been spared, he could not have failed to attain an eminent station in society, and to have been proportionately useful. He was a person in whom Christianity would be tolerated by the world, for the sake of the talents and the accomplishments which it sanctified, and who would know how to turn to good account the personal respect so acquired, in disarming the prejudices of the world against religion itself. In the cultivation of his mind, he had evidently acted upon the principle laid down by the Author he so fervently admired, in his "Philosophy of the Mind," that 'It ought not to be the leading object of any one, to become an eminent metaphysician, mathematician, or poet, but to render himself happy as an individual, and an agreeable, a respectable, and a useful member of society.' But what made him eminently all this, and more than this, was the early hold which religion obtained upon his heart, and the paramount influence which it continued to have in the formation of his character; fully justifying the motto affixed to the title-page, that 'a Christian is the highest style of man.'

ART. XI. SELECT LITERARY INFORMATION.

* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.

In the Press. The second volume of "The Scripture Testimony to the Messiah; an Inquiry with a view to a satisfactory determination of the Doctrine taught in the Holy Scriptures concerning the Person of Christ; including a careful examination of the Rev. Thomas Belsham's Calm Inquiry, and of other Unitarian Works on the same subject. By John Pye Smith, D.D. Divinity Tutor in the Protestant Dissenting College, at Homerton." This will conclude the investigation which the author has bestowed upon one of the most momentous questions that can engage the attention of the human mind. As in the former volume, the expectations, predictions, and descriptions of the Great Moral Deliverer of mankind, were traced through the early ages of religious knowledge, so, in the same method of analysis and cautious induction, the volume now in the press, pursues the course of information and argument, upon the suggestions connected with the ministry of John the Baptist, the intimations and professions made or admitted by Jesus Christ himself, and the final development and completion of the evidence in the doctrines of the Apostles.

Mr. J. B. Williams of Shrewsbury, has in the press, Memoirs of Mrs. Hulson, the youngest daughter of the Rev. Philip Henry, written by the Rev. Matthew Henry, and never before published.

The third and fourth volumes of Ward's View of the History, Literature, and Mythology of the Hindoos, may shortly be expected. Two volumes of this work, including the Mythology of the Hindoos, are already before the public. The third volume, now in the press, we understand, will contain a history of this people, selected entirely from Hindoo materials, and a very copious account of manners and customs, the state of the arts, &c. The fourth and last volume will comprise a view of the ancient and present state of Hindoo Literature, Catalogues of the works still extant on Philosophy,

Astronomy, Law, Physic, Poetry, Mythology, &c. and a history of their Philosophy arranged after the manner of Enfield.

Mr. James, the author of two works, one on the "Naval," the other on the "Military, Occurrences of the late American War," is preparing for the press, "The Naval History of Great Britain from the commencement of hostilities in May 1803, to the present time."

Early in the present month, will be published in 8vo. a Sketch of the Economy of Man. In this Sketch an attempt is made to connect the history of the operations of the intellect with that of the several functions of the bodily organs, and to trace the mutual connexion that subsists between all these operations and functions. The work is not only calculated to form a text-book for the medical student; but, being written for general perusal, it is intended as a brief outline from which every person may collect the leading facts observable in man, both as far as regards the functions of the bodily organs, and the operations of the intellectual powers.

On the first of January will appear, No. 1. of a new Literary Journal, entitled "The Retrospective Review," consisting of criticisms upon, analyses of, and extracts from, curious, useful, and valuable books in all languages, which have been published from the revival of literature to the commencement of the present century. Edited by a Society of Members of the University of Cambridge. To be continued quarterly.

The fifth and sixth volumes of the octavo edition of Franklin's Memoirs, comprising his posthumous writings, &c. will appear in the course of the present month.

Early in December will be published, a new edition of Pope's Essay on Man, illustrated with engravings in the first style of the art, from designs by Uwins, and a full length portrait of the author

engraved from the original, by Jervas, in the possession of G. W. Taylor, Esq. M. P.

Early in November will be published, in 12 vols. scap. 8vo. with a portrait of the author, the Poetical Works of Walter Scott, Esq. now first collected.

In the course of November will be published, in three volumes, Ivanhoe; a Romance. By the Author of Waverley. Also, the Novels and Tales of the Author of Waverley: uniformly printed in 12 octavo volumes, with a glossary. And Illustrations of the Novels, &c. in 12 prints, after designs by Allan.

Preparing for the press, in one vol. 12mo. (pp. above 300) price 6s. "A Concise View of True and False Religion," on a new and methodical plan, with the various substitutes with which too many satisfy themselves, the causes of spiritual declensions, and the best means to promote vital godliness. The whole proved from suitable scripture extracts, from the works and the dying sayings of eminent Christians; with a list of the best books on experimental religion, and explanatory remarks. By the Rev. G. G. Scraggs, A. M. Author of Instructive Selections, English Composition, &c. &c. To be published by subscription, in January or February, 1820.

A portion of the following work on Entomology, is ready for publication; it is well printed, and with plates. *Horn Entomologicae*; or, Essays on the Annulose Animals. By W. S. Macleay, Esq. A. M. of Trinity College, Cambridge. Vol. I. Part I. Containing general observations on the geography, manners, and natural affinities of the insects which compose the Genus *Scarabaeus* of Linnaeus; to which are added, a few incidental remarks on the Genera *Lucanus* and *Hister* of the same author.

Gideon Mantell, Esq. has in the press, a work on the Fossils of the South Downs, with outlines of the mineral geography of the environs of Lewes and Brighton, in a quarto volume, with numerous engravings.

An edition of the collected Works of Dr. John Moore, with memoirs of his life by Dr. Robert Anderson, is printing in octavo.

A new edition of Dr. Jeremy Taylor's Guide to Eternal Happiness, will soon appear, in a duodecimo volume.

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founded on recent and interesting facts, and connected with living characters.

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The third and last volume of the Rev. Johnson Grant's History of the English Church, will shortly appear.

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ART. XII. LIST OF WORKS RECENTLY PUBLISHED.

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